

❖JULY, 1886❖



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## DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters or post office orders may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollar at one time constitutes a Life Member.

## FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association to its charitable uses and purposes." The Will should be attested by three witnesses.

\*Deceased.



# THE AMERICAN MISSIONARY.

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JULY, 1886.

No. 7.

## American Missionary Association.

The next Annual Meeting of the Association, will be held at New Haven, Conn., Oct. 19-21. Rev. Alex. McKenzie, D. D., of Cambridge, Mass., will preach the sermon. Let our friends begin to plan for the meeting. At so important a centre as New Haven, there should be a grand rallying of the Association's constituents.

### RECEIPTS.

	Col. & Don.	Estates.	Total.
Oct. 1, 1885, to May 31, 1886, -	149,125.17	25,565.47	174,690.64
“ 1884, “ “ 1885,	136,972.82	21,784.35	158,757.17

Inc. 12,152.35 Inc. 3,781.12 Inc. 15,933.47.

This is the greatest gain we have been permitted to report so far this year; and best of all, eleven thousand of it is from the living. That marks healthy growth. Our friends are headed in the right direction. Three working months, (including the present month, July,) remain. There is time enough. Twenty-five per cent. advance in contributions all around upon those of last year from churches and individuals will get us out of the woods. If those who having already contributed and failed to make the increase, can and will add the necessary supplement, and if those who have not yet contributed will remember to do so, and, especially, if the churches heretofore among the non-contributing, will fall into line and give us what they can, the consummation most devoutly to be wished for will be realized, and we shall be free. Keep the good work going. Forward is the word.

The Baptists held their anniversaries this year at Asbury Park, N. J. We may judge of the interest in the meetings from the fact that the large Educational Building, with a seating capacity of over 2,000, was at most

of the sessions well filled; at some it was crowded to overflowing. We call the attention of our readers to the financial report of the Home Mission Society made at these meetings and to what followed the reading of that report, for it "points a moral and adorns a tale" in whose point and adornment the friends of the A. M. A. are supposed to take a particular interest just at this time. The report said that the Society closed the year with a debt of \$123,428.93 as against a debt of \$117,988.28 reported the previous year. So far that looks dark, but it soon opens up to the light.

It appears that in March last, some inquiries were made to see if wealthy friends would not lead the way in wiping out \$100,000 of the debt. One, who had already within the year given over \$20,000 for educational and other purposes, responded: "We ought to be able to raise it easily. Put me down for \$30,000." Another, a lady who had not long before given \$12,000, sent in a pledge of \$10,000. Another, a member of the Board, who had in addition to \$6,000, given within the year for the general work, contributed \$2,500 for the debt, wrote: "If you will pay off the whole debt and then keep out of debt I will give you \$27,500 more," thus rounding up his contribution toward the debt to \$30,000. Three gentlemen consulted together and sent in pledges of \$5,000 each. Ten others pledged sums varying from \$2,000 to \$500, so that nearly \$100,000 was reported as pledged toward the liquidation of the debt. No sooner was the report read than the meeting took hold of the matter, and in less than fifteen minutes the whole deficit was wiped out.

Still another illustration that "points a moral and adorns a tale." According to the Presbyterian Board of Home Missions' Report, recently presented to the General Assembly at Minneapolis, Minn., the year was commenced with a debt of \$139,708. During the year there was contributed specially for the debt, \$117,531. This still leaves an indebtedness of over \$43,000. We are sorry that the effort to get free from the debt was not so successful with our Presbyterian as with our Baptist friends. Nevertheless, more than \$117,000 contributed as special for the debt is a grand showing. Having done so well, the Presbyterians must now go on and wipe out that which remains. These illustrations have a meaning for us. If the friends of the A. M. A. will take heart from the examples here set, we shall come to our annual meeting with our debt extinguished and our hands left free, more efficiently to prosecute the great work to which the Association is called.

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"It was the verbal request of———of this place, previous to his death, that the American Missionary Association should receive \$1,000 from his estate at such a time as the financial affairs of the estate would make it convenient for his wife to pay it, which seems to be at the present time." So reads one letter just received.



Another that came a few days preceding, reads as follows: "Enclosed find \$5, from Mrs.——. I wish to add that this devoted Christian woman passed to the Heavenly life last Wednesday. This bill she had put in one side of her purse, saying in the hearing of her family, 'This I have already given to the A. M. A., in my mind.' I, therefore, for this dear mother send it on to you."

These gifts are not only a very kind remembrance on the part of the donors, but a beautiful tribute to the fidelity of the friends and their appreciation of the wishes of the deceased. It is not always true that the members of a household are in sympathy with the objects named in legal bequests, or the verbal instructions of departed friends, but it is true that in many cases the wishes of the deceased are not only literally carried out, but that in carrying them out, the families take a genuine pleasure. It is in evidence of this that we have taken the liberty to publish the above quotations.

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### OFFERINGS OF THE HEART.

*"Such as I have, give I Thee."*

Our appeals often reach and touch the hearts of those who, whatever may have been their past circumstances, do not find themselves just now able to respond in money. At times such people often cast around to see if there are not some articles precious by reason of more than money value, that they may send us to be disposed of for what they may bring, the proceeds to go into our treasury. Quite a number of such articles have been from time to time sent us. We do not often have opportunity to dispose of such gifts here in the office, and we have at the present time several on hand. Thinking that if mention were made of the fact, some of our friends might be willing to redeem them, we note a few:

1. A Folio Guillard Paris Bible, printed in 1549, belonging to a series greatly prized by old-time collectors. Its value lies in its age and rareness. Any friend who may have \$20 or upwards, to invest in a present for a public library and who wishes to put the investment in this form, we should be glad to hear from.

2. A beautiful diamond pin, the value of whose diamonds alone, as given us by experts, is \$75. Any friends who may have that amount or as much above as they desire to send us with a view to the redemption of this pin, are invited to correspond with us.

3. A gold bracelet and a five dollar gold piece. These gifts are the offering of one of our missionaries, who cannot really afford to give so much. Their value is not less than \$25. Will not some friend redeem them by paying that amount or more into our treasury, and directing us to return them to the original donor?

4. Two bills of continental currency, \$8 and \$4, one bearing the date Philadelphia, May 9, 1776, and the other, Philadelphia, Nov. 2, 1776. We

should be glad to receive as much above the face value for these curious and antique bills as any desiring them may be inclined to offer us.

5. Several little breast crosses made out of pressed rose leaf beads, the work of a very aged lady, who found this a pleasing opportunity to do something for the cause. We estimate them at \$2 each.

6. A gold bracelet valued by an expert at \$25.

Some of the above articles have a value that no money can measure. There are sacred memories associated with them,—memories that reach to those who have passed beyond the river and which touch the very center of loving hearts. All the more precious are they on this account in the sight of Him for whose sake they are given, and who knows it all. We invite correspondence from any and all who wish to transmute these gifts into money that can be put directly into our work.

## WOMEN TO THE RESCUE!

BY A FORMER A. M. A. TEACHER.

*Dear Sisters:* How many of you have ever seen that thing of beauty—a clipper ship under full canvas? Like unto her was that good ship the American Missionary Association launched, on the 3d of September, 1846, upon a sea of storm, to bear to the benighted and perishing the blessings of the gospel of peace.

Men of heroic faith laid her keel, and built her frame of toughest oak. These forty years of her voyagings have not sprung a bolt, weakened a timber, nor loosened a spar. From stem to stern, she is as trim and stanch and steady a craft as ever swept the seas. Her ensign of red and white, of black and yellow, floating from mizzen-peak, bears for her device, "God made of one blood all the nations of men." And on her gallant pennant, streaming from mast-head, is inscribed for her motto, "NO CASTE."

She is freighted with a cargo more precious than that of the ship Argonaut. She bears the messengers of light and life to representatives of Africa's unsaved millions, of China's teeming populations, of the waiting multitudes of the dusky sons of the forest, and of the hardy mountaineers of Kentucky and Tennessee who so bravely stood for the Union in her hour of peril.

Her sole Owner and Master Builder has committed her and her imperishable works to the Congregational churches of the United States. They have put on board brave officers and a tried and faithful crew, and bidden them carry the blessings of learning and religion, of hope and faith, to the despised and rejected of men.

But, while this old ship is so majestic and so fitted for this service of charity and peace, her officers and crew so willing and eager to push into every open sea, the churches withhold the orders and the supplies to support her on the rough and perilous cruisions which lie before her.



Not only that, but the number of her crew has been cut down, she has been worked short-handed, and precious interests have been imperiled for lack of men and women, and money to fill out the measure of her capacity for blessing mankind.

The churches have only partially heeded the instructions of the great Captain, and have neglected to keep in sailing trim and full ballast the blessed ship, while she flies away to the sad and needy and lost of earth. Instead, they have suffered her to drift into the great black gulf of indebtedness, until thirty thousand barnacles (dollars) have grown upon her hull, and she can make only half speed through the straits of ignorance and poverty to the haven of light and grace.

And now, dear sisters, can *we* lighten and quicken this goodly ship on her voyage of love and hope? Yes. We can remove every barnacle in a month if we will. According to the Year-Book for 1886, there are 275,457 female members in the Congregational churches of America. A contribution of *ten cents* from each would be \$27,545, enough, substantially, to cancel the debt. Sisters, we can do it. *Let us do it!* I move that SOME CONSECRATED WOMAN IN EVERY CHURCH undertake to secure an average of ten cents from each female member of the congregation. I will do it in mine at once. You do it in yours, and the work will be done in a week with a surplus over.

I would not say that no lady shall give over ten cents—many will give more—let them give what they please, but let the *average* be not less than ten cents apiece. Each church can decide for itself how the canvass shall be made; or, if the church, as such, does not act, then let any Christian woman determine for herself how it shall be done, *and see that it is done*, and the debt will be a thing of the past. The thing to be done is to canvass and secure the money, then remit to the nearest A. M. A. office, (H. W. Hubbard, 56 Reade Street, New York; C. L. Woodworth, 21 Congregational House, Boston; J. E. Roy, 151 Washington Street, Chicago,) as an offering for the removal of the debt by the women of such and such a church. Which will be the *first* to respond?

I seem already to hear the shout of the officers and crew of the brave old ship over the barnacles cleared from her sides, and over the speed and the dash of the foam from her bows as she rushes forward on her errand of mercy.

Most sincerely yours for the cause,

LYDIA P. AULD, IN THE CONGREGATIONALIST.

As the sun, when the winter has gone, sheds abroad over the earth its warmth and light, causing the mountains and hills to shout for joy, the valleys and plains, the streams, and the beautiful flowers, all in their own way, to tell of God's love; so man, when he awakens to a knowledge of the goodness of his Creator, feels in his heart a desire to do something to

express his gratitude. He, too, wishes to put on the beautiful garments of the new life. To some is granted the luxury of making large gifts for the benefit of humanity—and their gifts are recognized and admired. But there are others who, while not permitted to make known their love in this royal manner, are yet doing as important and essential a part in the great work as a whole. God notes his little ones, and honors their offerings. The small sums given in His name, the crust of bread, a kind word to the unfortunate, the nameless little offerings are all precious in His sight. The ointment with which Mary anointed the feet of Jesus is still shedding its perfume, the widow's mite is still doing its work for the poor, and our own little friend's (Marie Adlof) kreutzers, saved in her poverty, to help tell the poor colored children in America of her Jesus, are daily increasing in value, and will ever be a power in stimulating others to deeds of charity.

"The blessings which the weak and poor  
can scatter, have their own season.—

'Tis a little thing

To give a cup of water; yet its draught  
Of cool refreshment, drained by fever'd lips,  
May give a shock of pleasure to the frame,  
More exquisite than when nectarian juice  
Renews the life of joy in happiest hours.

It is a little thing to speak a phrase  
Of common comfort, which by dally use  
Has almost lost its sense; yet on the ear  
Of him who thought to die unmourned,  
'Twill fall like choicest music."

ANOTHER A. M. A. WORKER.

Missionary work for the Indians is often lost sight of in the discussion of the political phases of the Indian question. This is unfortunate and unnecessary. Crimination and denunciation of the Government is popular. And people even enjoy a good deal of denunciation of themselves. They feel that there is some sort of atonement in having endured this flagellation, but generally, little good is accomplished. It is true, that in order to secure a change of management, it is necessary to show up the evil results of a given policy. But this should be offset by showing how things may be done better, building up as well as tearing down.

For after all, the great work is constructive. The Indian must be built up. He is now but an atom in the tribe. He must be made an individual. He has keen instincts, but he needs to be taught to reason. He is quick to learn, but repeated action is irksome. He must, therefore, be trained into habits of work and of thinking. All this is so closely related to his religious life that the higher possibilities of development are only open to him through Christianity. The faith of the Son of God must become the main-spring of his life. So the heart of the Indian question belongs to the churches. The political issues are outward conditions merely. These are important; and Christian people have a share in the public responsibility for them. But the greater work they share with nobody else. It is theirs alone under the gospel commission.

It is, therefore, a great mistake to allow the political phase of the question to be uppermost in missionary meetings. It obscures the sense



of personal obligation. If the Government is the great sinner, they say, let the Government be made to see its sin, and do works meet for repentance. So the personal responsibility is shifted over to the shoulders of the Government. Thus, with all the increase in public interest in the Indian question, there has been comparatively little increase in the funds given for Indian Missions. And although the missionary work that we have been doing has been so richly rewarded by success, and though the field is so full of grand opportunities for still larger and better work, yet the enthusiasm of Christians has not aroused to the point of freely offering themselves for this service. In the Congregational and Presbyterian ranks, there have been almost no recruits of ordained missionaries save a few sons of the old missionaries, for over thirty years. Something is wrong or this could not be.

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An old friend in Minnesota writes us, urging that we prepare and send out more literature regarding the work of the A. M. A., significantly adding: "The reflex missionary work is fully equal to the direct out-going work." We thank our friend for the suggestion. We will try to act upon it. We refer our readers to Dr. Dana's excellent article in this number on the very topic our friend hints at. We have on hand a good deal of A. M. A. literature which we will be glad to furnish on demand, to any who may wish to help us in its distribution. Secretary Strieby, has revised our brief *History of the American Missionary Association*, and it is now in neat pamphlet form ready for circulation. We call the special attention of Sunday-school workers, superintendents, teachers and others, to the most interesting story of Marie Adlof and her kreutzers. This story should be read in the hearing of every Sunday-school in the country. It is not only interesting but has a point, and it really seems wrong to keep it away from the little ones. We will be glad to send the published story in circular form to any who may desire it. Will not our friends who read this, talk the matter up and see to it that this story comes to the ears of the children?

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Our suggestion last month to subscribers to send in renewal of subscriptions has been kindly received and many have responded. Fifty cents is not much in itself, but if the thousands of the *Missionary's* readers should each send in the price of the subscription, it would add quite a little sum to our treasury.

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Straight University must now be enrolled in the list of our Institutions that publish a newspaper. We have received the Straight University *Olio*, which is the first number of the new paper. It is to be published monthly, the printing is done by the students, and judging from the copy before us, there must be some good printers already among the scholars. The work is very creditable.

WE take the following from the Quitman, Ga., *Free Press* :

Last Sunday was "missionary day" at the A. M. E. church at this place, and we dropped in on their Sunday-school to see their church decorations, and hear the singing, and note the proceedings. We would like to publish an account of what we heard and saw, but space will not permit. We were pleased at some of the essays that were read and were somewhat astonished at the knowledge possessed by these colored people in regard to Africa and other foreign countries.

The tenor of all their essays and speeches seemed to be in the direction of missionary work in Africa, to the end that that country should be Christianized and civilized, and prepared to receive back, at some time in the future, the colored population of this country.

The preacher, Rev. M. J. Ingraham, who by the way seems to be a very intelligent man, stated plainly that this was not the home of the colored race, and expressed his implicit faith in the final return of all his people to the fatherland. There is certainly food for thought in the suggestion which may prove the solution of a knotty question. We found the Sunday-school conducted in a very orderly manner, and the idea suggested itself that there might be missionary work for white missionaries, nearer home than China, Japan, the Sandwich Isles or Africa.

The readers of THE MISSIONARY, who remember the burning of the mission school in Quitman last fall, the cruel treatment of the white missionaries, and the still more recent burning of the hack, will agree with Editor Perham as he expresses himself in the last sentence of the above article : There is indeed "missionary work for white missionaries ;" but, if Quitman be the field, the white people won't let the missionaries do it.

#### THE OBLIGATION OF THE CHURCHES TO THE AMERICAN MISSIONARY ASSOCIATION.

REV. M. MCG. DANA, D.D.

It is well worth our while to turn our thoughts for a moment to a consideration of the debt the American nation and our Congregational churches owe this Society. We have been contributing for some two score and a half years to its working force, of our choicest sons and daughters, and we have for the same period been giving liberally to its exchequer. But is it only our debtor, therefore, and has it been altogether our beneficiary ? Is there not another side to be looked at before we can strike the balance ? I lay down as a proposition that can be proved and amply illustrated, that we owe it a debt that we do not fully appreciate, and that we can never absolutely pay. It will require long-time periods to reveal the extent of this indebtedness and the moral and material worth to the country of this Association which so many of us have loved with fervent affection through the years. Institutions have been called the lengthened shadows of some great men. They indicate the thought and ventures of those who have served wisely and self-sacrificingly the interests of mankind. And every society that has wrought for humanity's uplifting has about it something incomparably precious. When we think of it, we recall the names, still redolent of all that is beautiful and brave, that have been associated with it. What lustrous names are those that are linked with the seventy-five years of heroic achievement that constitute the annals of the oldest missionary organization on our continent—the American Board of Foreign



Missions; names still used to conjure by, and the memory of which is still so potent in rousing to all that is grandest and holiest in human effort. Other great philanthropic agencies hold a perennial charm from the names of revered leaders and laborers connected with them. It saves societies from ever becoming abstract things, for they are really the incarnations of the foremost spirits of the ages. I like to thus think of this Association—of the noble army of consecrated devotees who have put into it their life and acquisitions; humble, many of them, but none the less elect and saintly souls who wrought patiently and prayerfully, and under the providence of God to great ends. For this Association has been like a unique university, with its teaching corps made up of its noble-hearted Secretaries and the Christ-like men and women who have, in school room and church, in cabin and hall, pursued with lofty enthusiasm their long unappreciated service. And who were the scholars? Not only those subjects of its preceptive training, recipients of a ministry to mind and heart sorely needed, but also the great multitude who have been brought to share in this work by their gifts, who have been brought to recognize their obligations to those once despised and down-trodden. If this university, if so I may call it, has benefited its immediate subjects, transforming their lives and characters, altering the whole horoscope of their future, has it not also imbued with a graver sense of fraternity those whom it has persuaded to become servants of the needy and degraded? Has it not made the rich, haughty Saxon, and those commingled with him, to care for and condescend to those of dusky skin—once slaves, denied the knowledge that exalts and the liberty that lies at the basis of responsible, respected life? I look both ways, North and South, and meet with the signal proofs of this society's usefulness. I behold the enfranchised millions on the one hand, and the powerful constituency of givers on the other, and both alike are this Association's beneficiaries. Blessed are those who have been inspired to impart of service and substance, and blessed, too, those permitted to receive and thereby to become heirs of a brighter inheritance.

But if more specifically we assay to note our indebtedness to this society—shall we not be swift to name what it taught us—one and all? 1.—As to the manhood of "the despised races." Every new field opened to the gospel, furnishes it with a new opportunity to apply its masterful truths. And when this society followed the advancing armies into our re-opened Southland, it carried with it school-house and church. Its holy band of evangelists bore on their girdles the golden keys of knowledge, and unlocked to the ignorant and weak the treasures of gospel story and promise, and the possibilities of intelligence and virtue. The pathos and majesty of that conception of man which prevades the New Testament, no human thought had apprehended or measured till it fell from the life and lips of Him who was cradled in Bethlehem. Slowly has the world come to recognize man's intrinsic worth. Long have been the ages since Peter's trance, in which he was taught to call no man common or unclean. And long has this society been before the American people pleading the manhood of the Black man, the Indian, the Chinaman—and beseeching faith in, and service to, those once despised and shunned. We have been bound by caste, and ruled by prejudices, and only tardily have we yielded to the beguiling teachings of this organization—illustrating its profound respect for manhood in its costly toils to exalt and redeem it.

Now and then we get a glimpse of the common humanity of all men, which establishes their universal brotherhood. If it is the expression of some lofty instinct or noble impulse, we pause in our uncharitable condemnation of such as we may have condemned, and acknowledge that we have not judged justly or kindly. Miss Collins gave us, in Minnesota, in her plea for her mission work, an instance of the native gallantry and courtesy of the red man, that well might prompt us to

regard him with a more generous spirit. An Indian was conducting her to one of those dark, dismal cabins or tepees she described to us here, and as she entered to see the poor woman who had sent for her, she, without intending to betray her feelings by face or action, unconsciously drew back, appalled by the dirt and filth she discovered on every hand, and wondered where she could even sit or stand. Her swarthy companion read her countenance at a glance, and throwing off from his own shoulders the blanket he wore, he gracefully spread it at her feet and motioned her to be seated. For long years has the chivalric deed of the Courtier of England's maiden Queen been commemorated by historian and novelist, when he cast before her his ermine cloak that she might not soil her dainty feet as she stepped from her barge on the Thames to proceed to her palace. But here, on one of our Western Reservations, was a despised red man, wronged and neglected by his white brothers, rivaling in true politeness and genuine respect the famed Sir Walter Raleigh of Elizabeth's Court. Does not a gleam like this from out the inner nature of these natives of our continent, convince us that they have a kindred nature with us? They, too, have the instincts of real nobility, and are still capable of deeds of heroism and knightly devotion. When we hear of such character-transformations as that of the cruel, degraded Hottentot chief—Africaner, who thought nothing of killing an innocent man to make a drinking-cup of his skull and a drum-head of his skin, and became under the influence of the Gospel, an apostle of grace to his own people, do we not believe anew in the power of divine love to master all hearts, and the responsiveness of human nature the world over to those appeals from the crucified One which have touched and changed our spirits? All such altered lives here or abroad, attest the fact that there are none who cannot be reached and redeemed by Christ's sovereign grace.

In the Paris Exposition in 1878, was a statue in iron, of Creuzot, the founder of the famous French iron establishment. It represented the great man, with a working woman standing a little below him, with one hand on the head of her little boy, while with the other she pointed him to the figure of the distinguished artificer, as if saying, "Be like him and you may one day stand where he does." Was there not in this work of art that fundamental lesson impressively set forth, that the lowly and lofty are not so far apart in their natures, and that the way upward to a better life is open to every mortal who will be industrious and true to the God-given powers he shares in common with all the human race? "For mankind are of one spirit, and one instinct." Well! this is the grand truth, this Association has labored long and patiently, to teach primarily its own constituency in the North and West, as it presented with a pathos and faith well-nigh resistless the claims of "the despised races," and besought for them the dues of brotherhood, and all those costly ministries only fraternal love could proffer.

2.—Another of our obligations to this Association arises from what it has taught as to the *educational* necessities and aptitudes of those in whose behalf it labors.

We sometimes fancy we do not get as rich and rapid results as we anticipated. The tendency to be impatient is universal, and not always are the embarrassments of the work of this Society popularly appreciated. It was not until it went South, and initiated its splendid educational efforts, that the North awakened to the thought, that they were either practical or imperative. Who realized at first that the ex-slaves could be made intelligent, after their years of bondage, for mind as well as body? How many thought all obligations concerning them ended with their enfranchisement! Gradually, the magnitude of this educational venture began to be apparent, and that its prosecution involved immense expenditure, invincible faith, and most self-sacrificing toil. Nor, has the nation, as a whole, been



aroused till recently to the menace which comes to its security from the black cloud of illiteracy depicted before us by these maps upon which we have been gazing.

At last, have we been taught by this Association, that we must push this educational work, as a matter of self-preservation. Lamartine once said : "No man ever fastened a chain on the neck of a fellow mortal, that Providence did not fasten the other end around his own." The ignorance of the colored race, which was our bequest to it, will become our destruction, unless we rise betimes to the duty thrust upon us, and make amends for that awful past, by imparting freely, and with all our might, the knowledge that conditions fitness for liberty and citizenship. As to the aptitude of these colored people, the apathy and unbelief have been but slowly overcome among those to whom this agency appeals for support. We do not now need to call over such names as Benjamin Bannucker, the Negro astronomer ; Thomas Fuller, the deft calculator ; James Derham, the skillful physician ; Fred Douglass, the noted orator ; or Dr. Blyden, the accomplished scholar, teacher and president. These are not simply trophies of the field, witnessing to the capacity of those who were long believed to be unworthy of the best culture ; they stand as prophecies of what may be expected when we resolutely take hold and, with united hearts all over this land, bid this Society enlarge its educational work in the South. We do not as yet suspect the possibilities of achievement in this line, and the faltering on the part of those who are, or ought to be, patrons of this Association, is the practical embarrassment of the hour. Were it not for this, there would be no debt reported to-day, nor would there be so many churches who as yet utterly ignore this Society. All advance in every good work has been made in the teeth of opposition. Great reforms represent conquests over human prejudice and unbelief. When Dr. Guthrie began his advocacy of "The Ragged School Movement" in Scotland, he encountered public indifference and incredulity on the part of the denizens of the proud metropolis of his country. He was twitted with the fact that these hoodlums for whom he was pleading were "the scum of the streets." "Yes," he added with impassioned utterance, on one occasion, "and tell me what was this (holding before his auditors a piece of white paper) was it not a rag picked from the filth of the gutters, and transmuted into immaculate whiteness, on which you inscribe the thoughts that move the hearts of men, and enlighten the world ?" So could every child of the slums be transformed, lifted up into newness of life, and made an instrument under God for the blessing of Edinburgh.

There is a great difference between the charcoal that smuts your hands, and the diamond that glistens on the finger of your best beloved. You do not understand the processes which differentiate the two, yet they are of the same substance. So the neglected street Arab, and some flaming evangel to the people like Moody, are not very far apart. God makes his heroes out of those the world has despised, and saintly lives have come from those who were found by divine grace amidst the stains and slime of sin. When we come cordially and profoundly to believe that every human being can be reached by the love of God, that there is in every soul a something that responds to the Gospel's appeal, we will get over the indifference or apathy which makes us reluctant to toil for the lowly, or slow to believe that the worst of our humanity can be redeemed.

What a tribute Christ paid to the worth of human nature, by spending His own life in gathering and rebuilding its very ruins. Civilization owes an untold debt to lowly cradles.

A long advance must be made ere the constituency of this Society will come up to the plane held by these Secretaries, to the occupancy of which they have been urging us for long years.

It is a singular, and withal suggestive fact, that this Association started its first

school in the South, in 1861, at Hampton, under the protecting guns of Fortress Monroe, near to the very spot where 241 years before, the first cargo of slaves brought to this country was landed. Where the seeds of servitude and future civil strife were planted by the unsuspecting projectors of a civilization hostile to freedom; there, nearly two and-a-half centuries later was the remedy applied, and the free school began its career in the land blighted by slavery. There was the first lesson given to the North as to the aptitudes of those denied by law the educational privilege accorded freely to all save those of dusky skin. Thence ensued that rapid progress in the school work, which the eager hunger for knowledge necessitated. And while this has been exalted in character as the years have gone on, and it has grown more costly and difficult, it is essentially the same work which this Association had to teach us to believe at the outset was possible and obligatory. And this great enterprise advances no faster or further than our belief extends. For, we give to and actively aid, only what has the sanction of our faith. The onward movement of every good cause has been through the overcoming of human incredulity and indifference. Was it not Dr. Erskine who, when he encountered in the Assembly of the Scottish Kirk, a disbelief in foreign missions, came forward to the moderator's desk, and with a voice full of emotion said, "Reach me down that Book," pointing to the Bible, then from its gleaming pages read the prophecies and promises, relating to the work of evangelizing the world, until he thrilled his auditors and melted their stolid unbelief, and kindled the fires of missionary devotion, which made that church ever after eager to send the tidings of salvation around the globe? But ere the heathen could be brought within the pale of their sympathies and fellowship, some one had to convert the home church to obedience to the last command of the ascending Lord. And we forget that this Society has had not only to plan its field work, but to create the constituency that would sustain and believe in the same. Cotton Mather once divided the world, into two heaps, "a heap of incapables and a heap of incurables." We fancied to the latter belonged the enfranchised millions of the South, with their centuries of ignorance; but have not most of the former heap been found in the North, slow to apprehend or push on the work of enlightenment? We are undeniably capable of doing more, and the unanswered question is, why have we not provided more amply for the prosecution of this peerless enterprise of our century?

Now may I venture to say, in passing, that as to the industrial features of this Society's educational work, discussed to-day on this platform, I think we greatly err in speaking of it as experimental. Certainly, this is not true when we look abroad at France and Germany and Switzerland, where industrial or manual training has long been an important part of the educational system of those countries, and because of which they produce the most skillful artisans in the world.

I believe the time has fully come to give this department a prominent place in all the schools of this Association. A recognition of its importance, of its worth to the colored man and Indian in fitting him for useful life, is needed here by us. Only thus can labor be dignified and the manual arts thrown open to those, who else will remain largely incompetent, unequal to the struggle of life. The funds for this department would be forthcoming, if we only believed in its utility, and felt the necessity laid upon us to make the education provided by us for these people as valuable and varied as possible. And can we say less, when we consider the work so impressively presented to us in the mountain district of Tennessee. Here are found those, with the best blood of the country in their veins, but who, from long isolation, have not held their own in the intelligence and advantages which our schools and churches have furnished us. But who can withhold his gifts from a field like this, making its appeal with a charm and romance about it,



that no one permitted to hear it could ever resist ! It is for the constituency of this Society to make its answer to the call that comes from these noble mountaineers.

3.—Finally, another of our obligations to this Association arises from its having demonstrated that a purer religious life can be introduced among the colored people. It has been very common in all sections and among all classes to sneer at the religious life of the ex-slaves. We all know it is emotional, lacking in a robust, reliant morality. But there is room for considerate judgment here, and for kindly forbearance as we labor to correct the grave defects so sadly apparent. Time and toil is changing all this. The church work of this organization only opens another chapter of glad, surprising achievement. Out of this excitable, mercurial nature, that we had thought never could be trained and indoctrinated with the moralities of the Gospel, have churches been built up, characterized by a sober, earnest, Puritan type of piety. These people will not always divorce the creed and conduct, belief and practice, virtue and a Christian profession. As an intelligent ministry is raised up, home-life elevated, the culture of the schools made universal, the life of these millions newest born into freedom's family, will alter, and a stable righteousness be seen to be the sign of Christian character.

After all, it is on its practical side, that the religious life, even of the American people, is most defective. This divorce between morality and profession, is seen here—as well as South. The real infidels of these times, are not so much the intellectually sceptic, as those who professing piety are intemperate or dishonest, or untruthful, or impure. It is over such as these the world still stumbles, and because of these are our churches shorn of their spiritual light and power. Was it not said, not long ago either, that one of the chief obstacles to the evangelization of India, was the inconsistent lives of British officers or officials, every one of whom had subscribed to the thirty-nine Articles of the Anglican Church. One earnest, right-lived man, wedding closely his conduct to a Christian creed, convinces wherever seen, and wins others to belief in God and His Gospel. Lord Lawrence was called by associates who revered him for his noble Godly character, "King John," and those who believed little in righteousness and made light of religion, were awed by the chivalrous piety, and the consistent walk of him who was "India's Saviour."

Dear friends, when we believe with these Secretaries and their co-workers in the field, in the feasibility of building up pure, efficient churches among the Colored people, the Indians, and the Chinese, we will provide the means for its more rapid advancement.

Then, too, we will only tardily have come abreast of our leader in this work, and realized what has for years been pushed upon our serious attention by Dr. Strieby. Now these are the practical obligations we are under to this Society. Has it not taught us much ? Yea, has not our conception of its work expanded as on every anniversary occasion we have been plied with new facts, and shown the grand openings of the Providence that has all along directed this Agency. We owe to it on our part quite as much as those on whom directly it has expended its labors. Blessed have been those who received, at its hands, and blessed, too, those whom it has inspired to give and toil. I claim, therefore, that we at the North, owe a debt to this Society, we have not sufficiently admitted. It has educated, broadened, and made us more catholic, hopeful and generous. This platform has presented to us many a new and needed lesson, and the only regret is that we have learned so slowly. Afresh, and more deeply, should we adopt and realize the belief of this Association's leaders, that every colored youth can be educated and converted into a useful, earnest Christian ; that the dwellers in East Tennessee can be brought to know and love our Lord, and possess schools and churches equal to the best in the land ; that every red man can be Christianized and taught to live an in-

dustrious, virtuous life ; that every Chinaman can be transformed by Christ's sweet grace into a true disciple, and become worthy of our fraternal love and service. It is this simple but sublime faith, this Society has been striving to inspire within us. And only as we thoughtfully and thoroughly adopt it, will we support this Association, as it deserves and needs to be. There would be no defaulting churches, when its appeal for aid was made, if thus they believed ; no irregular or stinted giving to its treasury if we adopted as our own, the fundamental ideas and principles which have made it such a mighty missionary force among the despised races, such a potent educator of sentiment and liberality among those who constitute its friends and patrons.

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## THE SOUTH.

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### ANNIVERSARY REPORTS.

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#### FISK UNIVERSITY, NASHVILLE, TENN.

The exercises of anniversary week began Friday evening, May 21, with the exhibition of the Senior Preparatory Class. Thirteen young men, having completed the Preparatory Course, were, on this occasion, admitted to college. The literary exercises of the evening were creditable, both in composition and in delivery.

Sunday morning, the annual address before the Missionary Society was delivered by Secretary Beard. Dr. Beard spoke, from the results of personal observation and investigation, of the religious state and missionary work in France. The address, packed with information concerning the progress of religious work among the French, and infused with the spirit of the writer, was most inspiring. In the afternoon President Cravath preached the Baccalaureate sermon.

During Monday, Tuesday and Wednesday, the annual oral examinations were visited by friends from the city and from abroad. Many of the classes awakened much interest. The exercises of the Model School attracted no little attention. It would be hard to find a more thoroughly drilled, enthusiastic company of little children than was gathered in this school.

A public rehearsal was given by the musical department on Monday afternoon. The exercises, consisting of vocal, piano, and violin numbers, were well rendered, marking decided improvement during the year, and showing, in some cases, a considerable degree of proficiency.

The anniversary of the literary societies Monday evening, consisted of essays, orations and a debate, presented by representatives from the three societies of the University,—“ Union Literary,” “ Beta Kappa Beta ” and “ Young Ladies' Lyceum.”

Tuesday evening, the class which has been pursuing the study of German during the year, under the direction of Professor Bennett, furnished an entertainment at which original compositions were given in German. German songs were also rendered by the class. A large number of German residents of the City were present and expressed themselves as highly pleased. The graduating exercises of the Normal department occurred the same evening, at which time five young women received diplomas. The graduates read essays upon the following subjects:—The Monastic Life; A Word for Ireland; The Influence of Great Cities; Abuse of the English Language; and, The Power of Individualism. The essays were all good, the one treating of Monastic Life, and that dealing with the Irish question, being of more than ordinary merit. An excellent address was delivered by Professor A. J.



Steele of Memphis, on the subject:—Preparation and Test. It was especially fitting that Professor Steele should address the graduating class, since two of the five members had formerly been his pupils in the Le Moyne school in Memphis. At the alumni anniversary on Wednesday evening, Miss S. G. Patton, of Nashville, addressed the normal alumni and Rev. G. W. Moore of Washington, D. C., member of the class of '81, delivered before the college alumni a thoughtful and interesting address on, *The Tuition of Twenty-one Years of Freedom.*

Thursday, the closing day, dawned clear and beautiful. By ten o'clock A. M., a large and appreciative audience had gathered in the beautifully decorated Chapel. Upon the platform were seated members of the Faculty and distinguished guests. The three young men of the graduating class presented orations indicating careful research and originality of thought. S. A. Coffin, of Memphis, spoke on *Democracy versus Aristocracy*; J. E. Jackson, of Columbus, on *Two Opposite Systems*; L. P. Talley of Shelbyville, on *A Danger Threatening American Civilization.* The able and scholarly Commencement address, delivered by Secretary Beard, was well worthy the close attention it received. The subject was, *Practicality of Thought*, and a single quotation will, perhaps, give the key-note of the address. "Educate a race to think and you are educating it to work."

After music, finely rendered by the Mozart Society, and the conferring of degrees, the students and teachers, with invited guests, repaired to Jubilee Hall. Dinner was served at 2:30 P. M., and the exercises of the day closed with pleasant after-dinner speeches.

For three months the students have been dropping out, one by one, to begin the teaching that is to provide the means for defraying their expenses in school another year. Now, those who have been able to remain through the session are scattered to all parts of the South, and a large proportion of them will engage in teaching during the summer months, thus sustaining themselves in school and at the same time carrying the teachings and influence of Fisk University into all parts of this great Southland. These little bands of teachers that go out each year from the schools of the South to labor for their people, seem but a handful among the benighted millions; but as we listen to the expression of the earnest purposes of these young men and women, their determination to carry to their people the truths and principles that have become dear to them, we remember that "one shall chase a thousand, and two put ten thousand to flight," and with this promise in mind, look forward hopefully to the future of the colored people of the South.

HARRIET E. CUSHMAN.

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#### STRAIGHT UNIVERSITY, NEW ORLEANS, LA.

The exercises of the Theological and Biblical Department came first this year. The evening of Tuesday, May 18th, was devoted to the anniversary exercises. There were no graduates, but those who had been in attendance during the year presented a programme consisting of seven addresses on appropriate subjects, Scripture-reading and singing, all of which served as very good illustrations of the character of the work accomplished in that department. Forty-one young men have been in attendance upon the lectures and other exercises of the Theological Department during the year, and of these, eleven were regular pupils of the Literary Department. Two of those in the third year of the course—deacons of Central Church—received licenses to preach from the recent meeting of the State Association, and are prepared to do missionary work, as there may be calls in the parishes or among their people in the city.

The annual address before the Students' Societies of the University was deliv-

ered by President Hitchcock on Friday evening, the 21st. "How to make the world larger," was his theme, and special stress was laid on the grand opportunity furnished by the ability to read with understanding and enjoyment. The students were complimented on the great progress made in this direction during the past year, and it is, indeed, a source of great gratification that so many have acquired a taste for good reading, for very few come here with such a taste at all developed. The address was well received, and at its close the societies gave beautiful floral expression of their appreciation.

On Sunday evening, the 23d, the baccalaureate sermon was preached by Dr. H. M. Smith, editor of the *Southwestern Presbyterian*, and a man who stands in the very front rank of the clergy of his denomination. The Doctor was for four years a chaplain in the Confederate army, but the narrow intolerance which characterizes some of his most illustrious associates did not deter him from leaving his pulpit, as he has done on former occasions, to address the students of Straight University. His sermon from the text, "God commendeth His love toward us in that while we were yet sinners (enemies) Christ died for us," was one of the most powerful which our pupils have had the opportunity of hearing for many a day.

The two following days were devoted to examinations in the several grades, and while much that is to be desired is still lacking, it is the universal testimony that these examinations were in all respects the most satisfactory in the history of the school. At the close of the examinations on Tuesday, Mr. Lopez, the valedictorian of the graduating class, on behalf of the students of the college and normal department, in a few well-chosen words, presented Professor McMurtry with a copy of Schlieman's *Explorations in Troy and Mycenae*. After a very successful term of four years as professor of languages in Straight University, Professor McMurtry expects, in company with Professor D'Ooge, of Michigan University, to set sail for Greece, where he will attend the American College at Athens.

Thursday evening was devoted to the annual concert and exhibition, in which all the pupils of the school took part. This occasion was looked forward to with great interest, especially because of the public appearance of the University orchestra, composed of eleven of our young men led by one of the graduates of '83, who has been their sole instructor. When we consider that five months ago only three of the number had ever handled any musical instrument, and the time given to drill has not infringed upon study or work, there is occasion for some pride at the result. The labor of getting up such an exhibition of course falls chiefly on the music teacher, and the unexceptional success of all the musical selections bespoke the untiring devotion with which Miss Wise and those who assisted her, have given themselves to the enterprise in the midst of regular duties ordinarily very engrossing. A bean-bag exercise by the pupils of the Grammar grades, and the renowned Madam Jarley's wax-works were features of the programme that called out storms of applause.

The graduating class numbered four—one gentleman in the classical and three ladies in the normal department. The gentleman, Mr. Lopez, is the first to complete the full college course, and his instructors state without reserve that the character of the work done by him will compare favorably with that accomplished by students in the best colleges of the North, and no allowance is asked for the fact that he missed all the stimulus of companionship in study and many other advantages common to older institutions. It was with a shock of disappointment that the morning before graduation day the news was received that Mr. Lopez's mother had died. For a long time the victim of an incurable disease, she had lingered along for months beyond the hope of friends, apparently holding on to life simply from the force of her determination to live to see her son graduate. She was re-



solved to be present though she should have to be carried on her bed. Her wasted strength held out marvellously, but finally left her just as the long-wished-for boon was almost in her grasp. Mr. Lopez's oration—a masterly discussion of the Irish question, was read at the graduating exercises Friday evening, after the three young ladies had presented their essays.

The catalogue just printed shows the total enrollment during the closing year to have been about the same as last year, but the attendance has been much more regular and a greater number of pupils have remained throughout the year than ever before. In glancing over the pages of this catalogue one notices the names of 195 pupils in the primary departments. These have all been obliged to be crowded into two long, narrow rooms in one of the dormitories—rooms not at all suitable for school-rooms and much needed for other purposes. A moment's glance into one of them shows the visitor at once the pressing necessity for the erection of the Model School building for which we have been so long appealing.

President Hitchcock will spend the summer in the North, and it is earnestly hoped that while there those who may see or hear him will not fail to place in his hands the amount still necessary to insure the immediate erection of this much-needed building.

H. H. SWAIN.

#### TILLOTSON INSTITUTE, AUSTIN, TEXAS.

"Deeds not Words." This was the motto that confronted the audience assembled in the Chapel on Tuesday night, June 1, to witness the first part of the Commencement exercises of Tillotson Institute.

The columns about which the broad-leaved smilax twined, the flower-encircled platform at whose steps like sentinels stood vases of tall Yucca with its white, balloon-like blossoms, the walls on which were drawings and maps, the work of the younger students, these together with the smoothness with which the programme was carried forward and the graceful and manly bearing of the students gave abundant proof that "Deeds" had preceded the charming and eloquent "Words" uttered by the girls and boys.

The programme was noticeable for the amount of classic music it contained. There was an "Overture" by Weber, the "Marche de Nuit" by Gottschalk, Mozart's "Sonata No. 1," and Rossini's "Overture to William Tell." The Declamation also attracted more than the usual attention because the selections were more in sympathy with the thought of the present generation. "Chicago Anarchists," an editorial from the *Inter-Ocean*, was the title of one. "Free Silver," part of a speech delivered in Washington last winter by Hon. Roger Q. Mills of Texas, was the title of another; and Blaine's "Eulogy on Garfield," spoken with genuine sympathy by one of the most advanced students, called out the hearty applause of the audience. Where all did so well, it is difficult to make comparisons, but the pieces which seemed to delight the audience most were "Ten Famous Women" and "The War of the Roses," and little Gracie Blackburn's spirited rendering of "The Little Chicken."

On Wednesday, Gov. John Ireland was present and delivered the diploma to the graduate of the normal course. In a few well-chosen words the Governor expressed his belief in universal education, his faith in the future of the colored people and his appreciation of the work of Tillotson.

Brief addresses followed by Judge Z. T. Fullmore, the Rev. J. C. McIntyre, Pastor of the Northern M. E. Church in Austin, and the Rev. J. W. Roberts, a graduate of Talladega, now Pastor of the Congregational church in Dallas.

Judge Fullmore gave four reasons why Tillotson was needed in Texas.

(1.) Because the school year is longer than that of the Texas colored schools. (2.) Because the course of instruction is broader and more liberal. (3.) Because Tillotson does not limit the age of the candidate for admission. The school age in Texas is 8-16. (4.) Because Tillotson has better teachers than can be obtained in Texas for colored schools and consequently does more thorough work.

The visitors who crowded chapel and class-room, halls and stairs, were evidently pleased with the treat afforded by the students, and convinced, if they needed any convincing, that the colored young people of Texas are capable of receiving and appreciating Christian instruction.

#### GREGORY INSTITUTE, WILMINGTON, N. C.

The school year of Gregory Institute closed May 28th. I wish some of our friends from the North could have been present at our closing exercises which were held in "Memorial Hall." There are dark sides to our work here as everywhere; but if our friends want to see the bright side, they would enjoy attending these anniversaries. The children have such sweet voices, and they speak so well, and withal, they are so bright and pretty in their light dresses and gay ribbons—yes, pretty; if any one doubts it, let him come and see. I fear some of them go without food, and the necessaries of life almost, for the sake of having new dresses for this occasion. But they are very fond of pretty things, and when you can buy light-goods so cheaply, and "*beautiful lace, half a yard wide for eighteen cents,*" as we heard a girl say, can we blame them for trying to look pretty?

Early in the year, it was decided best to have two exhibitions, in order to avoid too long a programme. The primary exhibition was held during the spring vacation. The two teachers had worked hard, but they must have felt that their labor had not been in vain, as the little folks did well.

The Band of Hope exercise showed that temperance is an important feature in the primary rooms. With their banner floating and each member wearing a badge, we felt that if they would keep their pledge, here was a little ripple of good that might become a wave. In a letter written not long since to one of our Northern benefactors, one of our six-year-old boys expressed the hope that *he* did not drink and that he belonged to a Band of Hope. The "I'll Try Company" composed of boys wearing gay paper caps also appeared, each mentioning something he would try to do. The "Doll Drill" showed the motherly instinct of the little girls, in the motherly way they tossed and sang to their dollies.

The second exhibition was given May 27th, by the three upper rooms. The hall was well filled, but not at an early hour, for when did these Southerners ever get together on time? Half past seven means eight, and eight means a little before nine. The exercises were long—too long—but the children were all so anxious to take part that it seemed impossible to cut down the programme to a reasonable length. I am sure it was varied enough to suit all tastes. We had the humorous and the pathetic, the patriotic and the religious, the light and the serious; in fact, to mark the two extremes—Mother Goose and the Bible.

The exercises opened with a song of welcome, prayer by Mr. Dodge, and the recitation of the one hundred and third Psalm by girls selected from each room. Then followed dialogue, recitations, declamations, and songs. One of the exercises was an auction scene where 250,000,000 children were bid for by Fashion, Intemperance, Crime, and others, but finally were knocked down to Religion, who bought them "not with corruptible things, as silver and gold, but with the precious blood of Christ." The "Goddess of Liberty" appeared with seven hand-maidens; as, Agriculture, Science, Music, Religion. The Goddess refused to be served by Religion,



but resigned to her the seat of honor and knelt at her feet. And just here occurred an incident not put down in the programme. As Religion went to take Liberty's place in the chair of state on a raised throne, the chair slid off and Religion and the Cross lay trailing in the dust. Let no one think the omen bad, for we, as *missionary* teachers, went to the rescue and restored her to the place of honor, where she received the homage of all, (and unconsciously the praise of some of our white visitors for taking the mishap so calmly.) Columbia, also, held a "Union Party" which was attended by all the States and territories, ushered in and introduced by Uncle Sam and Bro. Jonathan. To add a little spice to the occasion, Mrs. Jarley exhibited her far-famed wax-work show.

Perhaps the most satisfactory exercise was the "Light-house." A very good representation of a light-house stood upon the platform and was hung with mottoes; "Christ" above, "Love," "Joy," "Peace," "Temperance," and other virtues below. As the mottoes were hung, appropriate texts of Scripture were recited. The evening's entertainment closed with a good-night song.

The exercises all passed off satisfactorily, the parts were well learned and well spoken; the music good, showing careful training; and the audience manifested by quiet attention that they appreciated it. Certainly, one would not expect to find a quieter, more attentive, more respectful audience anywhere. And so our year of work has closed. We cannot estimate the results of the year's work; but we hope seeds have been planted which will spring up and bear fruit unto life eternal.

WORKER.

#### A NORTH CAROLINA LETTER.

From May 5th—9th, four days, the General Association of the Congregational churches of North Carolina, held its 8th annual meeting with the churches of Rev. A. Connet at McLeansville, which is in about the central part, east, west, north and south, of this great State. It is in the Piedmont section, and is a region of pure air and water, of a good gray soil, growing almost anything which is put into it; a region of oaks so abundant as to supply most of the material for building, for fencing, for railroad sleepers and for fuel; where all kinds of fruit-trees grow about as naturally as a "duck takes to the water;" a region of stone chimneys, stone fire-dogs and stoned-up wells, luxuries not enjoyed in many other parts of the State and the South; a region where you need not "*listen* to the mocking-bird," long-tailed and garrulous, for she is ever whistling her wild, weird lingo in your ears; and finally, a region but a little way from the place where the scenes of the wonderful "Fool's Errand" were laid, and its sad dramas, less than a score of years ago, were enacted, and where poor old "Uncle Jerry" prayed and suffered, for Christ's sake, and hung, and went up to glory.

As we pastors, our wives and our delegates and others arrived at the little out-of-the-way station late at night, we found our good brother Connet and several of his people with their conveyances, of divers make-up, antique, unique, not uncomfortable, and "good for the liver," most of which had "cheers" *into* them for seats, there all ready to "tote" us three or four miles away through the woods, over rough and zigzagging paths to the church and to their homes. And as the tall, venerable pastor quietly moved around in the darkness, which made us all about of a color, advising his people what to do, and how best to load us on, I was forcibly reminded of good old "Father Felician" of Evangeline notoriety. Safely arrived, on Thursday morning at 9 o'clock we came together, and made up our roll, and found, I think, but one pastor and one delegate missing:—some had come nearly 200 miles, and a part of these, men and women, walking long distances, as their only means of

coming. Rev. A. Connet was chosen Moderator, and J. E. B. Jewett, Secretary and Treasurer. Rev. W. H. Ellis gave the opening sermon from the text, "Their foot shall slide in due time,"—a sermon well illustrated and full of practical truth. During the meetings, there were three other sermons, by Rev. G. S. Smith, Rev. Z. Simmons, and the Secretary. Two essays were read,—one by the Rev. Geo. S. Smith, on "The family and its relations to the church;" the other by Rev. J. S. Walker, on "The school and its relations to the church." After the essays, these subjects were briefly discussed. On Saturday evening, Prof. W. S. Steele of the Bennett colored Seminary, Methodist, at Greensboro, by invitation, gave a very instructive and entertaining temperance lecture, which was followed by short addresses on the use of strong drink and tobacco. We have a Bible-study and reading department now connected with our Associational meeting. Our lessons for the past year were the Books of Judges, I and II Samuel, Ruth, Nevin's Biblical Antiquities, Pilgrim's Progress and Bushnell's Character of Jesus. One of the four days of our meeting was given to this department, and it proved to be a most interesting and valuable feature of our convocation. On the Sabbath there was a Sabbath-school exercise in the morning, followed by the public service. In the afternoon was the communion service, at which twenty members were received into Bro. Connet's church, two of whom were his own children. Later in the day was a prayer-meeting, and in the evening, the closing public service. The day was perfect, and the gathering so large, that hundreds could not get inside the church,—and the elements were carried to those outside. During the day, a collection of \$30 was taken up for the debt of the A. M. A. This may seem very small to some who may read of it; but I dare say that it was a thousand per cent. greater, in proportion to the property of those contributing, than most collections of the kind at the North and West. One half an hour in the middle of each of our sessions was occupied as a devotional meeting, led by one of the lay brethren. All our business and all things seemed to be done "decently and in order." The Association has promptly paid all its dues, and owes no man anything but to love one another. Will our sister Associations please take notice?

Two new churches during the year have been organized and received into our body—making our total, 16. Five of our churches report revivals. Reported additions for the year, not less than 200.

J. E. B. JEWETT.

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(From one of our lady missionaries who attended the Conference reported above by Mr. Jewett, we give the following additional items. Ed.)

Friday evening was devoted to Woman's Work. The reports by the teachers and missionaries giving, as a brother remarked at the close, a new chapter from the Acts of the Apostles, and showing that the sisters are not a whit behind the brethren in their zeal, activity and faithfulness in carrying on the religious, temperance, educational and industrial work.

Now for some of the incidents connected with the meeting. Mr. Ellis and six young people rode more than sixty miles in a country merchant's wagon going to Greensboro for goods, paying for their fare sixty cents per cwt. Taking a freight train there they reached McLeansville late at night and finished their hard journey by walking three miles in the dark, arriving at 3:30 A. M. Another teacher and delegate drove eighty-five miles in a buggy to be present, while a party from Oaks, twenty-six miles distant, fared still worse, being overtaken by a heavy rain, and a part of them were obliged to camp out all night in the woods with no shelter but an umbrella. One of their horses becoming sick, some of them



were compelled to walk much of the way. But those brethren and sisters appreciated the meeting after they reached it, the first they had ever attended.

Some of the accounts of the conversion of children were very touching. One little boy of nine years has insisted for some time that he was a Christian, seeming to recognize his parents' dedication of him to God in infancy. During Mr. Fields' meetings his companions asked "Why don't George go and give his hand to Mr. F?" He told them he was already a Christian. "When did you get religion?" was asked. "When I was so young I could not get it myself the Lord gave it to me," was his reply. Finding he was standing in the way of others, his father told him he better go and give his hand to Mr. F., which he did. When he came to unite with the church he insisted upon being baptized. "Why George, you were given to God in baptism when a baby." "But you made me give myself to Jesus and now I want to be baptized for myself," was his answer, and he was.

Two of the children uniting with the church at McLeansville, gave their hearts to Jesus during the meetings held preparatory to Mr. Fields' coming, and the little girl of six years while he was there. Many little ones are found who are sure they love Jesus. May they grow up in Him, and in His church, as did Samuel of old.

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#### REVIVAL INTEREST AT CHARLESTON, S. C.

At our last Communion we received into fellowship fifteen persons, ten on profession, three by letter and two renewals after discipline. Those admitted on profession ranged in age from fifteen to fifty years. A little child two months old was offered for baptism. After administering the ordinance in the case of the child, a man of fifty presented himself and received the seal of the covenant—a veritable repenting and becoming as a little child. The good work goes on quietly but with power. We have held no extra meetings, but have been active in visiting, praying with and instructing those impressed with the word. It is hand-picking and the fruit has been good. Pray for us that the good work may be built up, and that God's blessing may be with us.

GEO. C. ROWE.

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## THE CHINESE.

IN MEMORIAM: ALEXANDER BALFOUR.

BY REV. W. C. POND.

I must ask the privilege of devoting our pages in this month's *MISSIONARY* to a tribute of gratitude to one of the best friends any man or any Mission ever had:—the late Alexander Balfour of Liverpool, England. Although our Chinese Mission was only one among a multitude of the objects of his Christian interest and generous benefactions, yet it is true that from him and his like-minded partner, Hon. Stephen Williamson, M. P., and his firm (Balfour, Williamson & Co., of Liverpool, and Balfour, Guthrie & Co., of San Francisco,) there has come to our work in the last six years more than \$11,000. With this has come also a moral and spiritual support that cannot be valued in coin. And now add to this, a personal character transparently pure, and a social bearing in which were admirably commingled Christian dignity and Christian affability, the strength of a hero and the winsomeness of a child, and my readers will not wonder that the intelligence of his death, brought across ocean and continent on the very day of its occurrence,—coming suddenly

while I thought of him as still in the full vigor of a grand manhood, smote my heart heavily,—much as if it were my own father that had fallen.

Often in California we hear it affirmed that “a man cannot do business and be a Christian.” And I have reason to suppose that this opinion is not a Californian idiosyncrasy, but prevails very generally wherever Christianity is known. Yet here was a man at the head of a firm whose transactions have ramified themselves into almost every department of business, and have stretched, I suppose, over the greater part of the globe, a business marvellously successful, winning profits in unexpected quarters, and managing operations entered upon purely as matters of charity, with such tact that the very greatness of their utility set them at paying dividends, yet holding all business subordinate to higher aims, valuing it chiefly because in it he could serve his Lord and Saviour, and making even his business correspondence to speak the truths and breathe the spirit of the gospel.

I am sure of this from what I myself have seen and known. But it may be said;—such men sometimes appear very well in occasional interviews and before the general public about whom their partners would tell a different tale. I venture, then, to quote these sentences written of him by one partner to another, Mr. Williamson of Liverpool, to Mr. Forman of this city—and written with no thought that any other eye than Mr. Forman's would ever see them: “For upwards of 35 years he has been my associate and partner in business. For nobility and purity of character I have never seen one to compare with him. It has been a high privilege and a great responsibility to have known him and to have been associated with him so long. I never knew him to utter a word or do an act which he might not have spoken or done in the presence of God himself.” Mr. Guthrie,—a son of the great Scotch preacher—writes in like manner. “Never was a man more prepared to die. His calmness and resignation during these last weeks and days have been superhuman. We have suffered an irreparable loss. He has gone to his reward. The funeral took place yesterday at Rossett, his own place in Wales. From 500 to 700 people went from Liverpool by special trains and hundreds more attended from the country round about. Every rank and creed was represented, a grand testimony to the power of an unselfish life.” The tributes paid to his memory by the press of Liverpool, confirm, and more than confirm, these very modest statements of Mr. Guthrie, and show that successful business and deep and thorough-going piety are in no necessary conflict one with the other. A man can do business and be a Christian.

I would be glad to say more of this beloved and honored helper, but I fear to trespass upon space belonging to others. I enclose the following brief statement respecting our April work which I prepared for *The Pacific* of May 19th.

It is scarcely necessary to say that the times are not propitious for missionary work among the Chinese in California. Nevertheless, the work continues, and is fraught with blessing still through divine grace. The reports for April have all come to hand. Of the eighteen schools in full operation, with promise of great good, at the opening of the fiscal year, four were closed at or before April 1st. Two of these are likely to continue closed for a long time. One—that at Alturas—suspended operations because of sickness in the family of the teacher. We hope that it may soon be re-opened. The fourth—at Petaluma—has already resumed its work. The fourteen schools in operation last month had 436 pupils, of whom 98 entered during the month. The average attendance was 234. The total number enrolled since September 1, 1895, is 1,029. Of the pupils in attendance in April, 164 profess to have ceased from idol-worship, and 117 give evidence—more or less clear—of genuine conversion. Six of these came to their decision to be followers of Christ during April.



## CHILDREN'S PAGE.

### THE STORY OF SHUSCO.

BY MARY MORRISON.

A little orphan Indian baby only ten days old. It did not seem to matter much what became of him, and he was "picked up" by one and another, until he was about fifteen years old.

Then he had a wonderful dream. "Going toward the rising sun," he said to his grandfather, "I met an old gray haired man, and he told me that I was a wonderful boy, and that if I had a drum to beat, I could be a medicine man and cure any sickness, and he gave me a drum to try, and I cured a sick child."

Before this his grandfather had made him blacken his face with coal, and eat only a cup of broth for ten days to prepare him to be a juggler. But he was pleased with the boy's dream and said, "all right, I will give you the drum—you shall cure the sick people."

But Shusco did not succeed so well as he had hoped, and he had another dream.

The old man met him again, he said, and gave him a tent, open at the top. Then he heard a loud noise and something seemed to leap into the tent, and the whole place trembled and shook.

After this dream he was considered a wise man, and when people who were ill came to him he would go into a tent. It would tremble and shake, a worm would drop from his tongue and then he would tell the patient what the spirit said.

Shusco became a hard drinker, but He who notes even a sparrow's fall, had not forgotten the orphan boy Shusco. If you had met him in the woods of Mackinaw, you would have said, "O, only a poor drunken Indian juggler," but the Lord looked down from heaven and pitied him, and saw that under all the sin and roughness was a heart, and He gave him a good wife who had been

taught by the missionaries.

"Shusco," she said, "these tricks and this drinking do not please the Great Spirit," and then she told him of Jesus and the cross.

But he was angry and went away to his sugar camp near Mackinaw, with scarcely a word of kindness.

But when he was there, he could hardly eat or sleep, thinking of what she had told him, and when she came to him in the camp, she found him pale and worn.

"I am sick at heart," he said, as she laid her hand on his arm and looked up into his face.

"You must pray to God, she said, and He will forgive you. Ask him to take away your love of strong drink, too."

Shusco went alone and prayed as she had begged him to do.

The next morning, the sun rose, and the trees waved softly in the wind. The sap was running and all seemed as usual, but a change greater than from winter to summer had come into Shusco's heart.

He stood at the door of his little cabin and looked down into his wife's face as he held both her hands in his.

"Sarah, my burden is gone, the hard thing in my heart is taken away. It seems to me the world never was so beautiful before, and you were the good angel to bring heaven down into me."

"No, not your wife, but the missionaries. It is prayer day to-day, let us not make sugar, but go and hear the book and pray," she said.

Shusco became a good Christian man. He was tempted many times to fall back into his old way of drinking. Once when wine was offered him by one of the "praying people," who did

not know his weakness, he nearly fell back into his old way, but was kept by prayer.

Once a dream came to him that the gray haired man of his youth would give him power and gold untold if he would go back and serve him, but he refused, and then seemed to look to heaven in thanks for his deliverance and saw the air full of light and glory, and heard a voice saying: "Shusco, keep always in the narrow way, and when you die you shall come here."

This dream gave him strength. The

years passed and Shusco was old and poor and ill, but calm and happy and trustful, even in death. All this happened years ago.

But there are many who, like Shusco, walk the roads dark and defiant, who seem to think of nothing but whiskey and gold, and whom you might fear, little children, to meet. But God looks down from Heaven and sees into their hearts, and if you, with your work and your prayers do all you can to send missionaries to them, in Heaven you may find many to thank you.

## RECEIPTS FOR MAY, 1886.

### MAINE, \$391 53.

Augusta. Joel Spalding, (10 of which for <i>Indian M.</i> ) to const. Mrs. NANCY B. SPALDING L. M.	\$30 00
Bangor. First Cong. Ch.	23 16
Bangor. By Miss Hellen McQuimby, pk'g of fancy articles, for <i>Selma, Ala.</i>	
Bath. Winter st. ch.	80 15
Biddeford. J. N. Anthoine.	1 50
Brunswick. Cong. Ch.	22 00
Castine. Rev. Alfred E. Ives.	3 00
Falmouth. Second Cong. Ch. and Soc.	3 30
Gorham. Miss E. B. Emery, for <i>Talladega C.</i>	1 00
Hallowell. Mrs. H. K. Baker.	5 00
Hallowell. Anna F. Page, for <i>Freight</i> .	2 00
Lewiston. Pine st. Cong. Ch. and Soc.	31 00
Mechanics Falls. Cong. Ch. and Soc.	16 50
Minot Center. S. J. Perkins.	1 00
New Gloucester. Cong. Ch. and Soc.	60 00
New Gloucester. Miss L. M. Bailey and Sister, for <i>Pleasant Hill, Tenn.</i>	1 00
Portland. Williston Ch.	40 46
Portland. Sab. Sch. of State st. Ortho. Cong. Soc.	25 00
South Berwick. Hugh and Philip Lewis.	5 83
South Berwick. Mrs. Hodgdon's S.S. Class for <i>Talladega C.</i>	10 00
South Berwick. S. S. Class, 75c.; Mrs. Lewis' Class, 75c.; for <i>Wilmington, N. C.</i>	1 50
Union. Rev. F. V. Norcross.	5 00
Yarmouth. First Cong. Ch. and Soc.	22 13
Yarmouth. Miss Buckman's Class, for <i>Wilmington, N. C.</i>	1 00

### NEW HAMPSHIRE, \$1,384 24.

Acworth. Cong. Ch.	9 04
Concord. Mrs. Thorne for <i>Tougaloo U.</i>	1 50
Concord. J. W. Chandler.	1 00
Derry. "Young People's Miss'y Club," by Caroline M. Underhill, for <i>Student Aid, Santee Indian M.</i>	50 00
East Derry. Mrs. M. G. Pigeon.	20 00
Exeter. Second Cong. Ch.	138 74
Harrisville. Cong. Sab. Sch., for <i>Marie Adol Sch'p Fund.</i>	1 00
Kingston. Cong. Ch. and Soc.	50
Nashua. Mrs. Stephen M. Sargent.	5 00
New Market. Cong. Ch. and Soc., 25 10;	
Dea. T. H. Wiswall, 10, to const. GEORGE L. DEARBORN, L. M.	35 10
Newport. Cong. Ch.	25 00
Pembroke. Cong. Ch. Sab. Sch.	11 00

Penacook. Cong. Sab. Sch.	5 00
Sanbornton. Cong. Ch. and Soc.	15 00
Swanzey. Cong. Ch. and Soc.	9 10
Tilton and Northfield. Cong. Ch.	10 00
Troy. Trin. Cong. Ch. and Soc.	5 00
West Lebanon. Ladies of Tilden Sem., for <i>Woman's Work</i>	20 00
Wolfboro. First Cong. Ch. and Soc.	27 26

\$384 24

### LEGACY.

Amherst. Estate of Luther Melendy, by A. A. Rotch, Adm.	1000 00
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\$1,384 24

### VERMONT, \$634 64.

Brattleboro. Central Cong. Sab. Sch., for <i>Student Aid, Talladega C.</i>	10 00
Burlington. Third Cong. Ch.	83 00
Cabot. Cong. Sab. Sch.	4 00
Dorset. Mrs. Wm. D. Marsh.	5 00
East Corinth. Cong. Ch. and Soc.	17 50
Fair Haven. First Cong. Ch.	8 77
Fairlee. Bbl. of C., 2 for <i>Freight, for McIntosh, Ga.</i>	2 00
Granby. Cong. Ch.	5 93
Granby. Sab. Sch. Class, by Mrs. S. W. Duren, for <i>Marie Adol Sch'p Fund.</i>	83
Greensboro. Ladies of Cong. Ch., for <i>McIntosh, Ga.</i>	10 00
Hubbardton. Mrs. James Flagg.	3 09
Jericho. Cong. Ch. and Soc.	7 89
Londonberry. Cong. Ch.	2 97
Manchester. Miss Ellen Hawley, for <i>Student Aid, Talladega C.</i>	90 00
Manchester. Cong. Ch.	84 35
Milton. Cong. Ch.	12 39
Montpelier. Bethany Cong. Ch. and Soc.	40 57
Newbury. First Cong. Ch. and Soc.	35 27
Newport. Cong. Ch. and Soc.	8 00
Orleans County. "A Friend"	2 00
Pittsfield. Cong. Ch.	4 00
Saint Albans. Ladies Cong. Ch., for <i>Woman's Work</i>	20 00
Saint Johnsbury. North Cong. Ch.	63 00
Sharon. Ladies of Cong. Ch., for <i>McIntosh, Ga.</i>	8 80
Springfield. Cong. Sab. Sch., for <i>Student Aid, Straight U.</i>	25 00
Tunbridge. Cong. Sab. Sch., for <i>Marie Adol Sch'p Fund.</i>	2 00
Weston. Cong. Ch.	4 03
Williston. Cong. Ch.	14 00



Ladies of Vermont, by Mrs. Henry Fairbanks, for <i>McIntosh, Ga.</i>	
Bethel.....	2 25
Bridport.....	31 00
Enosburg.....	8 00
Franklin.....	3 50
Granby. Mrs. Duren.....	1 00
Saint Johnsbury. Adl.....	2 00
Wallingford.....	12 00

59 75

## MASSACHUSETTS, \$4,389 35.

Amherst. Wm. M. Graves, 20; "A Friend," 7; "A Friend," 5.....	32 00
Amherst. "G. S. D." for Yale L Fund, Talladega C.....	2 00
Andover. Free Christian Ch. 123; to const. STEPHEN JACKSON, JOHN SAUNDERS, B. F. WARDWELL and MAGGIE I. MIDDLETON L. M.'s.; Theo. Sem. Ch. (ad'l) 46.....	169 00
Andover. Miss L. G. Merrill, for Student Aid, Emerson Inst.....	1 00
Andover. Mrs. Wm. Abbott, Patchwork, etc., for Macon, Ga.....	
Atlantic. Memorial Cong. Ch. and Soc.....	1 00
Boston. Park st. Ch. and Soc. (ad'l) 616 25; C. P. Adams, 200; J. T. Bailey, 100; George W. Coburn, 50; Mrs. MARY A. BLANEY, to const. herself L. M., 30; D. D. Dana, 25; H. S. Burnett, 20; W. A. Paine, 20; Dea. J. S. Ropes, 10; H. D. Fearing, 5; Mrs. E. P. Eayers, 5; Rev. E. B. Palmer, 5; Mrs. C. A. Spaulding, for Student Aid, Straight U., 70; Miss Borden, for Indian M., 5—Charlestown. Mrs. E. H. Flint, Pk'g of C., for Tougaloo, Miss.....	1,161 25
Belchertown. Cong. Ch. and Soc.....	36 25
Billerica. Cong. Sab. Sch., for Marie Adlof Sch'p Fund.....	3 00
Bridgewater. Central Sq. Cong. Ch. and Soc.....	20 00
Brookline. "A Friend's Easter Offering".....	2 00
Campello. "Golden Seal" of So. Cong. Ch., for Woman's Work.....	20 00
Chelsea. Central Ch. and Soc.....	14 89
Dedham. First Cong. Ch. and Soc.....	184 81
Duxbury. Mrs. R. R. Holmes.....	50
East Bridgewater. Union Sab. Sch., for Student Aid, Talladega C.....	25 00
East Charlemont. Cong. Ch. and Soc.....	12 50
East Dennis. Cong. Sab. Sch., for Student Aid, Talladega C.....	5 00
East Hawley. Cong. Ch.....	5 50
Enfield. Cong. Ch.....	50 00
Fall River. "A Friend," for Indian M.....	5 00
Farmington. —for Indian M.....	2 00
Fitchburg. Mrs. Abbie C. Hill, Bbl. of C., for Tougaloo Miss.....	
Framingham. Paul W. Gibbs, for Kreutzer, Marie Adlof Scholarship.....	100 00
Framingham. Plymouth Cong. Sab. Sch., 22; "Friends," 30 50; for Student Aid, Fisk U.....	52 50
Framingham. "A Friend".....	3 00
Georgetown. Memorial Ch., 38 73; First Cong. Ch. and Soc., 34 10.....	72 83
Groveland. Cong. Ch. and Soc.....	11 50
Haverhill. Algernon P. Nichols.....	100 00
Haverhill. Dr. Crowell's Bible Class, Centre Cong. Ch., for Student Aid, Fisk U.....	30 00
Holbrook. Mrs. Sarah J. Holbrook.....	25 00
Holliston. Bible Christians of Dist. No. 4.....	25 00
Housatonic. Cong. Ch. and Soc.....	49 46
Hyde Park. First Cong. Sab. Sch., 31 80. First Cong. Ch. and Soc., 21 20.....	53 00
Leicester. Julius W. Brown, for Student Aid, Talladega C.....	3 00
Leominster. "A".....	10 00
Lexington. Hancock Ch. and Soc.....	10 00
Linden. Union Cong. Ch.....	10 00
Lynn. J. Porter Woodbury.....	4 00
Lynn. North Cong. Ch., Bbl. of C., etc., for Talladega C.....	
Malden. Mrs. J. W. Wellman.....	25 00

Maplewood. Miss Johnson's Class, for Wilmington, N. C.....	1 00
Medfield. Birthday Gift.....	5 00
Medford. Mystic Ch.....	113 30
Medway. Ladies' Benev. Soc., for Freight Merrimac. Cong. Sab. Sch., for Woman's Work.....	1 00
Methuen. First Parish Sab. Sch., for Student Aid, Fisk U.....	40 00
Middlefield. Cong. Ch.....	18 75
Milton. First Evan. Ch. and Soc.....	10 00
Monson. Y. L. Working Club, for Student Aid, Fisk U.....	26 00
New Bedford. (Acushnet Village) First Cong. Ch.....	15 00
New Bedford. North Cong. Ch.....	67 50
Newburyport. Belleville Ch. and Soc., 67 19; North Cong. Ch. and Soc., 57 34.....	43 57
Newton. F. A. Soc., for Freight.....	124 53
Newton Center. First Cong. Sab. Sch., for Student Aid, Oahe Indian M.....	1 00
Newton Center. Bbl. of C., 2 for Freight, for McIntosh, Ga.....	15 00
Newtonville. A. E. Wyman, for Student Aid.....	2 00
Norfolk. Cong. Ch. and Soc.....	10 00
North Abington. Miss Lavinia Bowen, (1 of which from four little boys,) for Pleasant Hill, Tenn.....	2 08
Northampton. First Cong. Ch. Sab. Sch., for Kreutzer Marie Adlof Sch'p Fund.....	3 00
Northampton. A. L. Williston and Family, for Pleasant Hill, Tenn.....	100 00
North Woburn. By Miss Amand Severns, for Marie Adlof Sch'p Fund.....	24 20
Norton. Cong. Ch. and Soc.....	80
Norwood. Ladies of Cong. Ch., for Woman's Work.....	60 33
Norwood. Mr. & Mrs. Francis Tinker.....	22 00
Norwood. Mrs. J. C. Lane, Bbl. of C., for Tougaloo, Miss.....	1 31
Orleans. Cong. Ch. and Soc.....	22 00
Peabody. South Cong. Sab. Sch., 1 Box Books, etc., for Macon, Ga.....	
Pittsfield. Mrs. H. M. Hurd, Bbl. of C., 3 for Freight, for Tougaloo, Miss.....	3 00
Plantsville. Hon. H. D. Smith, Goods, for Thomasville, Ga.....	
Plymouth. Pilgrimage Sab. Sch.....	25 00
Prescott. Cong. Sab. Sch. for Marie Adlof Sch'p Fund.....	40
Saundersville. Cong. Ch. and Soc.....	10 00
Shelburne Falls. "American Missionary Aids," by Mrs. A. N. Russell, Sec., for Womma's Work.....	15 00
South Farmingham. South Cong. Ch. and Soc.....	71 39
South Farmingham. R. B. Day, Goods, for Thomasville, Ga.....	
South Hadley. Cong. Sab. Sch., for Marie Adlof Sch'p Fund.....	25 00
South Hadley. Ladie's Benev. Soc., for Woman's Work.....	20 00
Spencer. Song. Sab. Sch., for Kreutzer Marie Adlof Sch'p.....	100 00
Springfield. Miss Minnie A. Dickinson.....	2 00
Sutton. First Cong. Ch. and Soc.....	27 54
Taunton. Willard Battell, 10; George W. Woodward, 5; Miss Mary A. Whitmarsh, 5; J. J. Whitmarsh, 2; P. Williams, 2; A. W. Hunt, 2; Miss Mary A. Read, 1; D. M. Horton, 1; Miss S. M. Meargold, 1; Dr. E. M. Jones 1; for Indian M.....	30 00
Taunton. Westville Ch. Sab. Sch., for Marie Adlof Sch'p Fund.....	2 00
Ware. East Cong. Ch. and Soc., to const. WILLIAM KENNEDY, JR. C. A. JULIA, FRED E. MARSH, MINNIE EDDY and BELLE MERRIAM, L. M.'s.....	815 70
Wellesley Hills. Cong. Ch. and Soc.....	30 49
Westfield. Second Cong. Sab. Sch., for Student Aid, Fisk U.....	65 19
Westfield. Mrs. C. W. Fowler.....	10 00
West Granville. Cong. Sab. Sch., for Marie Adlof Sch'p Fund.....	5 00

Westhampton. Ladies' Benev. Soc., by Miss H. F. Clapp, for <i>Woman's Work</i> .....	20 00
West Medway. Cong. Ch. and Soc. ....	5 00
West Newbury. First Ch., by Rev. C. D. Herbert.....	2 70
West Springfield. Ladies' Soc., Box Papers, etc., for <i>Macon, Ga.</i> .....	
West Stockbridge. Cong. Ch. and Soc. ....	23 75
Wollaston. Cong. Ch. and Soc. ....	20 00
Worcester. J. M. Bassett, 100; Central Ch., 90; "A Friend," 5; Summer st. Ch., 4 84; Rev. Wm. J. White, 2.....	204 84
Worcester. E. A. Goodnow, for <i>Talladega C.</i> .....	25 00
Worcester. Salem st. Ch., for <i>Student Aid, Fisk U.</i> .....	9 00
Worcester. Ladies' Benev. Soc. of Central Ch., Mrs. G. W. Russell, Pres., Bbl. of Valuable Clothing, for <i>Mobile, Ala.</i> .....	
Worcester. Rev. T. W. Thompson, 4 Vols., for <i>Macon, Ga.</i> .....	
By Charles Marsh, Treas., Hampden Benev. Association.....	
Monson. Ch. ....	32 61
Monson. Sab. Sch. ....	18 60
Springfield. Olivet.....	28 19
Springfield. First.....	26 04
West Springfield. Mittineague.....	16 77
Westfield, Second.....	25 18
	147 39

\$4,289 35

## LEGACY.

Taunton. Estate of Mrs. Anna Corey, by Mrs. Amanda F. Hersey, Admx.....	100 00
	\$4,889 35
CLOTHING, ETC., RECEIVED AT BOSTON OFFICE.	
Bangor, Me. "Little Women" of First Parish Ch., 1 Bundle, for <i>Santee Indian M.</i> .....	
Hallowell, Me. By Annie F. Page, 1 Bbl., for <i>Jenifer, Ala.</i> .....	
Boxford, Mass. Ladies of First Ch., 1 Bbl. Val. including Freight, 57 54, for <i>Santee Indian M.</i> .....	
Cambridgeport. Mrs. George M. Rogers, 1 Bbl., for <i>Kittrell, N. C.</i> .....	
Hyde Park. Woman's Home M. U., 1 Bbl., for <i>Oake Indian M.</i> .....	
Watertown. Ladies' Sew. Circle of Phillips Ch., 1 Bbl., for <i>Chattanooga, Tenn.</i> .....	
—"X," 1 Bundle, for <i>Macon, Ga.</i> .....	

## RHODE ISLAND, \$1,989 06.

Little Compton. Mrs. Arathusa Briggs, deceased, by Thomas Briggs.....	100 00
Providence. Hon. George H. Corliss, 1,250; James Coats, 100; J. W. Danielson, 50; Albert C. Day, 10; Beneficent Cong. Ch., 109 63; North Cong. Ch., 57 08; Pilgrim Cong. Sab. Sch., 50; Plymouth Cong. Ch., 22 35; Mrs. Mary C. Harrington, 25; Miss Emma L. Howard, 25; Dea. T. Salisbury, 20; Rev. J. G. Vose, D. D., 20.....	1,739 06
Providence. "A Friend," 100; C. L. Thomas for <i>Yale L. Fund</i> , 10; A. L. Ordway, 10; "Cash," 5; J. H. Kendrick, 5; E. W. Blake, Jr., for <i>Yale L. Fund</i> , 20; for <i>Talladega C.</i> .....	150 00

## CONNECTICUT, \$4,302 97.

Ansonia. Cong. Ch.....	14 35
Bridgeport. By Mrs. M. B. Palmer, for <i>Woman's Work</i> .....	1 50
Bristol. Ladies of Cong. Ch., for <i>Woman's Work</i> .....	1 00
Burlington. Cong. Ch.....	5 51
Canton Center. Cong. Ch.....	14 00
Colchester. Mrs. C. B. McCall, for <i>Indian M.</i> .....	5 00
Cornwall. Sab. Sch. Association, by C. A. Sanford, Treas.....	19 04
Coventry. "Tithe Offering".....	10 00
Darien. Cong. Ch.....	5 00
East Haddam. First Cong. Ch. and Soc.....	64 05
East Hampton. Dea. Sam'l Skinner, 10; D.	

Hawley Skinner, 4; South Ch. Sab. Sch., 6; for <i>Student Aid, Talladega C.</i> .....	20 00
East Hartford. Ladies' Benev. Soc., for <i>Conn. Ind'l Sch., Ga.</i> .....	35 00
Enfield. Friends in Cong. C., for <i>Indian M.</i> .....	13 50
Fairfield. Cong. Sab. Sch., for <i>Student Aid, Tougaloo U.</i> .....	25 00
Farmington. "Friends," for <i>Indian M.</i> .....	35 00
Farmington. Cong. Sab. Sch., for <i>Rosebud Indian M.</i> .....	3 00
Gilead. Cong. Ch.....	20 30
Hartford. Roland Mather, 1,000; Asylum Hill Cong. Ch., "A Friend," 20; Wethersfield av. Cong. Ch., 6.....	1,026 00
Hartford. Mrs. Henry Perkins, for <i>Indian M.</i> .....	200 00
Hartford. Rev. S. O. Seymour, for <i>Yale L. Fund, Talladega C.</i> .....	5 00
Huntington. Ladies of Cong. Ch., for <i>Conn. Ind'l Sch., Ga.</i> .....	20 00
Monroe. Ladies of Cong. Ch., for <i>Conn. Ind'l Sch., Ga.</i> .....	10 00
New Haven. First Ch., 190 05; Prof. J. L. Ensing, 10.....	200 05
New Haven. College St. Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i> .....	25 00
New Haven. Taylor Ch., (315 of which from Easter S.S. Concert,) for <i>Indian M.</i> .....	7 57
New Haven. A. Van Name, 10; Rev. T. S. Munger, 5, for <i>Yale L. Fund, Talladega C.</i> .....	15 00
New London. First Cong. Ch. Sab. Sch., and Lawrence W. White, for <i>Rosebud Indian M.</i> .....	19 51
New Milford. Cong. Sab. Sch., for <i>Marie Adol Sch's Fund</i> .....	12 48
Norfolk. Robbins Battell, for <i>Talladega C.</i> .....	100 00
North Cornwall Cong. Ch.....	44 00
North Haven. Unknown Friend, for <i>Indian M.</i> .....	15 00
Norwich. Buckingham Sab. Sch.....	25 00
Old Lyme. First Cong. Ch.....	25 00
Plainville. Ladies' Benev. Soc. of Cong. Ch., Bbl. of C., for <i>Thomasville, Ga.</i> .....	
Plantsville. Dea. T. Higgins, 100; Cong. Ch., 5 92, for <i>Talladega C.</i> .....	105 92
Putnam. Second Cong. Ch.....	31 03
Salisbury. Cong. Sab. Sch., for <i>Marie Adol Sch's Fund</i> .....	9 30
South Killingly. Cong. Ch.....	4 00
Thompson. Cong. Ch.....	17 00
Waterbury. Mrs. Mary Mitchell, for <i>Indian M.</i> .....	200 00
Waterbury. First Cong. Ch.....	22 51
Waterbury. Ladies' Union of Second Cong. Ch., Bbl. of Bedding, etc., for <i>Thomasville, Ga.</i> .....	
Watertown. E. L. De Forest, for <i>Talladega C.</i> .....	500 00
Whitneyville. Cong. Ch., adl.....	3 00
West Avon. Rev. R. Scoles.....	10 00
West Winsted. Second Cong. Sab. Sch., for <i>Indian M.</i> , (9 50 of which for <i>Rosebud M.</i> ).....	24 50
Willimantic. Dunham Hall Sab. Sch., for <i>Marie Adol Sch's Fund</i> .....	10 00
Windsor Locks. Cong. Ch.....	84 07
Windsor Locks. Ladies of Cong. Ch., Bbl. of C., 1 for Freight, for <i>Austin, Texas</i> .....	1 00
—"A Friend," for <i>Hope Sch., Dakota</i> .....	
—"Two Friends".....	400 00
—"A Friend in Conn".....	10 00
	\$3,483 19

## LEGACY.

New Britain. Estate of Mrs. Minerva Lee Hart, by Rev. Burdett Hart.....	719 78
Roxbury. Estate of Mrs. Fanny Perry, by Edwin G. Seelye Admr.....	100 00
	\$4,302 97
NEW YORK, \$1,800 21.	
Amsterdam. S. Louise Bell.....	4 50



Bronxville. M. P. Lyman.....	1 00
Brooklyn. Plymouth Ch., for <i>Indian M.</i> .....	605 69
Brooklyn. Plymouth Ch. Sab. Sch., for <i>Indl. Dept.</i> , 76; John Fraser, 50; Charles A. Hull, for <i>Yale L. Fund</i> , 25; Chas. L. Catlin, for <i>Yale L. Fund</i> , 5; S. B. Chittenden, Jr., 20, for <i>Talladega C.</i> .....	176 00
Brooklyn. "A Friend," for <i>Fisk U.</i> .....	50 00
Brooklyn. South Cong. Ch., 50; Rev. S. W. Powell, 2; Mrs. B. W. Gleason, 1 50.	53 50
Buffalo. First Cong. Sab. Sch., for <i>Rosebud Indian M.</i> , and to const. SHERRILL N. McWILLIAMS L. M. ....	38 00
Cortland. Mrs. E. B. Dean.....	5 00
Coxsackie. Pkg. Papers.....	
Crown Point. First Cong. Ch. and Soc....	39 14
Deansville. Cong. Ch.....	21 82
Ellington. Mrs. Anson Crosby.....	1 00
Franklin. Cong. Ch.....	48 03
Gilbertsville. Rev. A. Wood.....	5 00
Homer. Cong. Ch.....	61 44
Hopkinton. First Cong. Ch.....	10 00
Lancaster. Rev. H. S. Huntington.....	1 00
Moravia. Sab. Sch., for <i>Marie Adlof Sch'p Fund</i> .....	5 00
New York. S. T. Ogden, 100; Broadway Tabernacle, (adl.), "A Friend," 60; Mrs. H. C. Houghton, for <i>Woman's Work</i> , 25.....	185 00
New York. Dr. C. R. Agnew, 50, for <i>Student Aid</i> ; W. H. De Forest, for <i>Yale L. Fund</i> , 10; Geo. De Forest Lord, 10; Sam'l. Wilde's Sons, 10; Trin. Cong. Ch., S. D. Bonfils, 15; A. Ayers, 10; Chas. Parsons, 5, for <i>Talladega C.</i> ; Thomas G. Sloan, 25; Dr. Chas. E. Lockwood, for <i>Yale L. Fund</i> , 5; for <i>Talladega C.</i> .....	140 00
Oneida. Edward Loomis.....	5 00
Orient. Cong. Ch.....	14 19
Otego. "Otsego," for <i>Yale L. Fund, Talladega C.</i> .....	1 00
Owego. L. H. Allen, M. D.....	10 00
Rochester. Plymouth Ch.....	53 64
Rochester. "A. H. S.," for <i>Yale L. Fund, Talladega C.</i> .....	1 00
Saratoga. First Cong. Ch., Bbl. Clothing, etc., for <i>Macon, Ga.</i> .....	
Syracuse. "M. H.".....	5 00
Union Falls. Francis E. Duncan.....	30 00
Union Valley. Wm. C. Angel.....	10 00
Warsaw. Cong. Sab. Sch., for <i>Conn. Ind'l. Sch., Ga.</i> , and to const. L. HAYDEN HUMPHREY L. M. ....	50 00
Wellsville. First Cong. Ch.....	26 26
West Bloomfield. Mrs. S. B. Sherrill and Friends, for <i>Macon, Ga.</i> .....	10 00
Westmoreland. First Cong. Ch.....	4 00
By Mrs. L. H. Cobb, Treas. W. H. M. U., of N. Y.—Camden L. M. Soc., 10—Homer. Miss Knight, 5; Mrs. J. Stebbins and Daughter, 5; Miss C. E. Hitchcock, 1; Miss E. P. Hitchcock, 1; "A Friend," 1; Mrs. C. O. Rindge, 1.—Poughkeepsie. L. H. M. U., 20.....	44 00
	\$1,700 21

## LEGACY.

New York. Estate of William E. Dodge, for <i>Theo. Student Aid, Talladega C.</i> .....	100 00
	\$1,600 21

## NEW JERSEY, \$224.88

Bound Brook. Cong. Ch.....	22 88
Chester. J. H. Cramer.....	30 00
Montclair. "Cash".....	2 00
Summit. Central Presb. Ch.....	20 00
	\$74 88

## LEGACY.

Lyons Farms. Estate of Mrs. Hannah W. Page, by Mrs. F. W. C. Crane.....	150 00
	\$224 88

## PENNSYLVANIA, \$61 94.

Du Bois. Rev. Lloyd Williams.....	5 75
Kast Smithfield. Cong. Ch.....	5 00
Kingston. Welsh Cong. Ch.....	10 00
Manch Chunk. B. F. Barge, for <i>Yale L. Fund, Talladega C.</i> .....	20 00
Ridgway. First Cong. Ch.....	10 00
Warrior Run. Branch Cong. Ch. of Alden.	1 19
West Chester. Geo. B. Thomas, for <i>Talladega C.</i> .....	10 00

## OHIO, \$994 55.

Berea. Mrs. F. S. Smedley, Box Books, etc., for <i>Macon, Ga.</i> .....	
Brookfield. English Cong. Ch.....	4 00
Burton Soc. of Christian Endeavor, for <i>Woman's Work</i> .....	10 00
Chagrin Falls. J. S. Bullard.....	25 00
Cleveland. "Plymouth Mission Band" of Plymouth Ch., for <i>Indian M.</i> .....	50 00
Cleveland. Jennings Av. Cong. Sab. Sch., for <i>Rosebud Indian M.</i> .....	6 35
Collamer. Cong. Ch., Bbl. of C., for <i>Student Aid, Emerson Inst.</i> .....	
Columbus. First Cong. Ch.....	281 53
Dover. Box of C., for <i>Athens, Ala.</i> .....	
Freedom. Cong. Ch., (5 of which from Sab. Sch.).....	19 55
Garrettsville. Children's Miss'y Fair, (1 of which for <i>Bird's Nest, Santee Indian M.</i> ).....	5 36
Greenfield. Cong. Sab. Sch.....	3 25
Jersey. "A Friend".....	25 00
Litchfield. Luther L. Clapp, and Mrs. Mary S. Clapp, 15; Cong. Ch., 6 21.....	21 21
Marysville. Bbl. of C., for <i>Talladega C.</i> .....	
New Richmond. Mrs. Elizabeth Johnston, for <i>Student Aid</i> .....	2 00
North Bloomfield. Union Sab. Sch., 9 30; Y. L. M. Soc., 2 70, for <i>Talladega C.</i> .....	12 00
Oberlin. First Cong. Ch., (5 of which for <i>Indian M.</i> ).....	67 05
Painesville. Cong. Miss'y Soc., for <i>Student Aid, Fisk U.</i> .....	15 00
Steubenville. First Cong. Ch.....	13 07
Toledo. Central Ch., for <i>Straight U.</i> .....	42 00
Wakeman. Cong. Ch.....	12 20
Wellington. Edward West.....	20 00
Willoughby. Miss Mary P. Hastings.....	40 00
By Mrs. William Clayton, Treas. Ohio W. H. M. U., for <i>Woman's Work</i> .....	
Bellevue. "W. H. M. S.".....	2 50
Chester. "Y. B. S.".....	9 00
Cleveland. Euclid Av. W. H. M. S.....	5 40
Greenwich. "W. H. M. S.".....	5 00
Hudson. "Little Helpers".....	15 00
Hudson. W. H. M. S.....	1 38
Kelly's Island. W. H. M. S.....	12 50
Lindenville. Miss Ellen Jones.....	5 00
Mansfield. W. B. S.....	18 04
Medina. W. M. S.....	10 00
North Monroeville. W. H. M. S.....	11 51
Oberlin. W. H. M. S. Second Ch.....	75 00
Oberlin. "Y. W. M. S.".....	27 00
Painesville. Y. W. H. M. S. of Lake Erie Sem.....	8 05
Randolph. W. H. M. S.....	5 00
Springfield. W. H. M. S.....	5 00
Wellington. L. B. S.....	30 00
Wellington. Y. P. S. of "Christian Endeavor".....	25 00
Allegheny City, Pa. W. H. M. S., of Plym. Cong. Ch.....	5 00
	309 98

## INDIANA, \$25.00.

Auburn. James Adams.....	25 00
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## ILLINOIS, \$1,476 42.

Amboy. J. P. Thorne, Pkg. Pamphlets.	
Avon. Mrs. E. S. Churchill.....	3 00
Belvidere. Mrs. M. C. Foote, for <i>Woman's Work</i> .....	3 00

Blue Island. Cong. Ch.....	5 25
Chicago. First Cong. Ch., 100; Sedgwick St. Sab. Sch., 45; Soc. of Inquiry Theo. Sem., 10; Plymouth Cong. Ch., 1.....	156 00
Chicago. C. E. & G. E. Halsey, Box Homeopathic Remedies, for Talladega C. Chilloithe. R. W. Gilliam.....	5 00
Danville. Mrs. A. M. Swan.....	5 00
Downers Grove. Cong. Ch. Sab. Sch.....	4 00
Farmington. Mrs. J. F. Barrett, Bbl. of C. for Tougaloo, Miss.....	
Fremont. First Cong. Ch.....	20 96
Galva. W. M. Soc. of Cong. Ch., for Student Aid, Talladega C.....	24 35
Hinsdale. Dr. F. Bascom.....	5 00
Lewiston. Mrs. Myron Phelps.....	50 00
Loda. Cong. Ch.....	3 93
Lombard. First Cong. Ch.....	7 80
Mattoon. Cong. Sab. Sch., for Student Aid, Fisk U.....	3 00
Oak Park. Y. L. M. Circle, for Student Aid, Fisk U.....	55 00
Ontario. Cong. Ch.....	12 06
Peoria. Miss Rutherford's S. S. Class, for Student Aid, Emerson Inst.....	6 00
Rutland. Cong. Ch. Sab. Sch., for Marie Adol Sch'p Fund.....	75
Shabbona. "A Friend," for Student Aid, Atlanta U., and to const. J. W. Norton L. M.....	30 00
Shabbona. Cong. Sab. Sch., 5 Pkgs. Papers, for Macon, Ga.....	
Tonica. Cong. Sab. Sch., for Student Aid, Fisk U.....	19 00
Winnebago. Cong. Ch.....	8 00
By Mrs. E. F. Williams, Treas. W. H. M. U. of Ill., for Woman's Work.....	
Moline.....	14 32
Paxton.....	10 00
Rockford. First Cong. Ch.....	25 00
	49 32
	\$476 42

## LEGACY.

Dixon. Estate of Cyrus A. Davis, by Ira W. Lewis, Ex.....	1,000 00
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## MICHIGAN, \$163 75.

Alamo. Julius Hackley.....	10 00
Allegan. Mrs. Elizabeth Booth, for Conn. Ind'l Sch., Ga.....	30 00
Ann Arbor. Mrs. C. B. Andrews, 20; Ladies, 9 Calumet. Woman's Miss'y Soc., by Lucie M. Dobbie, for Woman's Work.....	29 00
Charlotte. Cong. Ch.....	20 00
Covert. Y. P. Soc. of Christian Endeavor, for Indian M.....	7 48
Grand Blanc. Cong. Ch., for Straight U.....	13 00
Hancock. Ladies' Miss'y Soc., for Talladega C.....	10 50
Pontiac. Cong. Ch., for Straight U.....	30 00
Webster. First Cong. Ch.....	8 37
	5 40

## WISCONSIN, \$282 01.

Kenosha. Rev. T. Gillespie.....	5 00
Koshkonong. Cong. Ch.....	7 50
Madison. "Young People's Soc. of Christian Endeavor," for Rosebud Indian M.....	10 00
Sheboygan. Mrs. Geo. C. Cole, Basted Garments, etc., for Macon, Ga.....	
Waukesha. First Cong. Ch.....	42 00
Waukesha. "Young Folks' Soc." by Rev. DeWitt Hawks, for Woman's Work.....	20 00
Whitewater. "Friends," for Le Moyne Inst., Memphis, Tenn.....	50 00
Whitewater. Prof. A. Salisbury, 1 Vol., for Macon, Ga.....	
W. H. M. Soc., for Woman's Work.....	47 51
	\$182 01

## LEGACIES.

Appleton. Estate of Mrs. M. F. Page, Box Books, etc., for Macon, Ga.....	
West Salem. Legacy of Timothy E. Clark, by Rev. Anson Clark.....	100 00
	\$282 01

## IOWA, \$98 80.

Algonia. A. Zahnten.....	10 00
Avoca. Cong. Sab. Sch.....	1 75
Davenport. Julian A. Reed.....	25 00
Decorah. Cong. Ch.....	33 69
Decorah. Mrs. John Willard, Pkg. of C., for Tougaloo, Miss.....	
Galtville. Cong. Ch.....	2 50
Green. Rudolph Lander.....	4 00
Red Oak. Rev. E. C. Taylor.....	2 00
Red Oak. Mrs. M. Willis, Patchwork, for Macon, Ga.....	
Sibley. Cong. Ch.....	4 86
Sioux City. Ladies' Sewing Circle, Patchwork, etc., for Macon, Ga.....	
Traer. Woman's Miss'y Soc., by Ella E. Marsh, for Woman's Work.....	10 00
"Mary and Martha".....	5 00

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Alexandria. First Cong. Ch.....	24 70
Clearwater. Cong. Ch.....	5 00
Glyndon. Union Sab. Sch., for Student Aid, Talladega C.....	4 81
Saint Paul. L. D. Hodge, for Yale L. Fund, Talladega C.....	20 00
Litchfield. "A Friend".....	5 00
Northfield. Prof. Geo. Huntington, 1 Vol., for Macon, Ga.....	
Plainview. Cong. Ch. Sab. Sch.....	10 00
Plainview. Cong. Ch.....	48
Rushford. Cong. Ch.....	60
Saint Paul. Mrs. C. G. Higbee, for Jonesboro, Tenn.....	20 00
Worthington. Cong. Ch.....	18 00
	\$118 09

## LEGACY.

Donnelly. Estate of Mrs. Louisa H. Porter, by Rev. Sam'l F. Porter, Ex.....	50 00
	\$168 09

## KANSAS, \$20 00.

Manhattan. Mrs. Mary Parker, of Cong. Ch.....	20 00
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## MISSOURI, \$20 30.

Sedalia. First Cong. Ch.....	20 30
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## NEBRASKA, \$37 50.

Fairfield. First Cong. Ch.....	17 50
Pawnee City. Rev. Geo. R. Milton, 10; "Mrs. G. F.," 10.....	20 00

## DAKOTA, \$3 54.

Howard. Cong. Ch., 1 96; and Sab. Sch., 1 58.....	54
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## CALIFORNIA, \$27 00.

Berkeley. Cong. Ch.....	7 00
Oakland. Prof. J. M. McPherron.....	10 00
Riverside. W. F. Montague.....	10 00

## WASHINGTON TER., \$10 00.

Seattle. Cong. Sab. Sch., for Student Aid, Athens, Ala.....	10 00
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## DISTRICT OF COLUMBIA, \$249 00.

Washington. First Cong. Ch., 163; Howard U. Mon. Con. Col., 12; Mrs. Abby N. Bailey, 10.....	185 00
Washington. Ladies' Home Miss'y Soc. of First Cong. Ch., 50, for Indian M., 10 for Atlanta U.....	60 00
Washington. Mrs. Frost, for Woman's Work.....	4 00

## KENTUCKY, \$170 10.

Lexington. Tuition.....	78 85
Williamsburg. Tuition.....	91 25

TENNESSEE, \$1,230 26.	
Chattanooga. First Cong. Ch. and Sab. Sch.	6 40
Jonesboro. Tuition 4; Rent, 1	5 00
Memphis. Tuition	383 25
Nashville. Tuition	817 90
Pleasant Hill. Tuition	17 71
NORTH CAROLINA, \$248 86.	
Dudley. Cong. Ch.	8 00
Pekin. Cong. Ch.	3 00
Troy. Tuition, 3.50; Avails of "Missionary Pig," 2	5 50
Wilmington. Tuition	195 36
Wilmington. Miss Fitts, 4; Miss Warner, 3; General Association of Congl. Churches of N. C., to const. Miss E. W. DOUGLASS L. M.	7 00
SOUTH CAROLINA, \$270 00.	
Charleston. Tuition	270 00
GEORGIA, \$585 45.	
Atlanta. Storr's Sch., Tuition	271 45
Macon. Tuition, 167 85; Rent, 3 75.	171 60
McIntosh. Tuition	47 25
Thomasville. Tuition	75 15
ALABAMA, \$393 37.	
Athens. Tuition	40 40
Citronelle. Rev. M. M. Schwarzauer, for Talladega C.	3 33
Marion. Woman's Miss'y Assn., for Woman's Work	6 90
Memphis. "Cheerful Workers," for Woman's Work	2 00
Mobile. Tuition	175 05
Montgomery. Cong. Ch., 25; R. W. De Jarnette, Hive of Bees, for Talladega C.	25 00
Shelby Iron Works. Woman's Miss'y Ass'n.	1 50
Talladega. Tuition, 109 45; Cong. Ch., 8 05	117 50
Talladega. Cong. Ch., for Student Aid,	

Talladega C.	4 86
Talladega. Cong. Sab. Sch., for Chinese M.	7 83
FLORIDA, \$7 50.	
Interlachen. Cong. Ch.	7 50
MISSISSIPPI, \$107 80.	
Tongaloo. Tuition, 99 00; Rent, 7 25.	106 20
Tongaloo. "Children," for Indian M.	1 50
TEXAS, \$72 50.	
Austin. Tuition	71 50
Dodd City. Cong. Ch.	1 00
INCOMES, \$1,850 00.	
Avery Fund, for Mendi M.	550 00
De Forest Fund, for President's Chair, Talladega C.	337 50
Graves Scholarship Fund, for Talladega C.	125 00
Howard Theo. Fund, for Howard U.	600 00
Luke Mem. Sch'p Fund, for Talladega C.	10 20
Mrs. N. M. and Miss A. Stone Fund, for Talladega C.	25 00
Straight U. Sch'p Fund, for Straight U.	47 50
Tutthill King Fund, 125, for Atlanta U. and 25 for Berea C.	150 00
Yale Library Fund, for Talladega C.	4 80
FRANCE, \$10 00.	
Paris. W. K. Southwick, for Yale Library Fund, Talladega C.	10 00
SOUTH AFRICA, \$25 00.	
Natal. Mrs. A. T. Wilder	25 00
Total for May	\$23,705 62
Total from Oct. 1, to May 31	\$174,690 64
FOR THE AMERICAN MISSIONARY.	
Subscriptions for May	\$47 23
Previously acknowledged	651 05
Total	\$698 28
H. W. HUBBARD, Treasurer, 56 Reade St., N. Y.	

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I have found Ayer's Pills an invaluable remedy for Headaches. For a long time I had suffered intolerably with this complaint, and Ayer's Pills are the first medicine that really gave me relief. They are truly a wonderful medicine.—J. S. Housnet, Rehersburg, Pa.

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For months I was greatly afflicted with Indigestion, Liver Complaint, and Constipation. I tried various remedies, but found nothing to help me until I commenced using Ayer's Pills. After taking one box my health was so much improved that I procured another. Before I had finished the second box my health was completely restored.—Jos. Aubin, Hocto Block, High st., Holyoke, Mass.

I suffered for months with stomach and liver troubles. My food did not digest, my bowels were sore and constipated, and my back and head ached incessantly. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These Pills benefited me at once. I took them regularly for nearly a month, and my health was completely restored.—D. W. Baine, New Berne, N. C.

#### COMPLETE CURE.

I had been a sufferer for many years from Dyspepsia and Liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure.—G. W. Mooney, Walla Walla, W. T.

For many years I suffered from Liver Complaint, and a disordered stomach. I tried the best physicians in the state, but received no help from them. I was compelled to give up business, had neither strength nor ambition, and suffered constantly. I finally began taking Ayer's Pills, and, before I had finished the first box, my health was greatly improved. After taking four boxes I was completely cured, and have been perfectly well ever since.—J. L. Nighswander, Ashley, Pa.

Ayer's Cathartic Pills have been the only medicine needed in my house for a number of years. They never fail.—William Dow, Maine, Minn.

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Ayer's Cathartic Pills are the only medicine used in my

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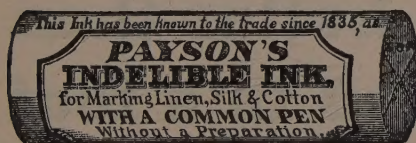
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